

Herald of Holiness

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"BETHLEHEM OF JUDEA"

A Christmas Thought. By E. Wayne Stahl

Last night the moon in brightness through azure meadows strayed,
Poured forth transparent silver, the earth a glory made,
Upon the frosted prairie that argent splendor laid.

The great blue vault above me held loveliness untold,
A mighty dome of sapphire, inlaid with gems of gold,
O splendid was the vision before me then untold.

A soft, white peace was brooding upon the sparkling plain,
While still the moon's bright fountains sent down their silver rain,
And as a joyous diver I walked through a crystal main.

O was it such an evening, the wonder nights among,
When many a harp of heaven to sweetest notes was strung,
And to Judean shepherds the choirs celestial sung?

That loveliness, that splendor, that music rich and strong,
Upon that night of wonder did to a Child belong:
He is the King of Beauty, He is the Lord of Song.

Editorial

Christmas

ANOTHER Christmas Day has come. It is entitled to be called a glorious day for many reasons. It is a day of Promise—one of the oldest promises on record. This was a promise of the coming of the world's Redeemer. Weary centuries had waited for its fulfillment. Meanwhile the world had grown more desperately in need of the coming of that promised One of whom the prophets had sung, the tried and tempted had hoped. Finally He came. The glad announcement to the shepherds on Judea's hills was a thrill of joy, to expectant hearts scattered here and there under the Roman yoke.

It meant joy to supplant the gloom of despair. It meant deliverance to succeed the galling yoke of despotism. Not deliverance from the Roman yoke, a mistake so soon and so generally made. It meant a larger and broader deliverance from a worse than a Roman yoke, even the despotism of sin and Satan which had so long ruled humanity unbroken. It meant also a day of hope, every star had gone out from the world's horizon, darkness was everywhere. Hopeless gloom and utter despair was humanity's cup, but lo, one star appeared and shed its radiance over a despairing world. Hope came to human hearts, despair vanished, victory was offered to a defeated world, peace and goodwill were now proffered as the world's possession instead of conflict and bitterness. Surely it was a glorious day when the Prince of Peace made His advent among men.

Such a day deserves celebration. It should be universally observed. This observance can be in wrong ways. We should seek only the right way of observance.

It should be observed reverently. Nothing in celebrating the day should be done which looks in the least degree toward a spirit of irreverence, such would be violative of the sanctity of the day and contradictory of its entire meaning and history. It should be observed with gladness and with the deepest gratitude. None of these elements which properly enter into its right observance would prohibit the largest enjoyment of the day. The day can be desecrated by dissipation or by irreverence and extreme frivolity.

We make an earnest plea against such desecration and insist simply upon a seemly and reverent celebration instead.

Why Not Revive It?

IN the olden times Christian people had a beautiful custom in their annual celebration of Christmas which has too largely gone into disuse. Churches made the habit of gathering on Christmas Day in their church edifice and enjoying a service appropriate to the occasion. We think this a very fine custom indeed and one that should never have gone into disuse. It would be a great thing to revive it. This would be a distinctively religious way to observe it, which is a much needed protest against the growing spirit of frivolity which characterizes the celebration of the day. This habit would also tend to protect our Christian people, especially the young people, from the danger threatening them from the growing habit of irreverence referred to above. We call especial attention of our pastors and church boards to this matter and hope they will consider it maturely and take such action as may seem wise and best in the premises. There ought to

be a great blessing gotten out of this day for all of us instead of feeling the loss, decline, and regrets which often come to even good people when the day is past. Let us recognize a responsibility in this blessed day and seek to improve it by a wise and religious observance, that it may make us richer and deeper in character, and better prepared for conflicts and duties in the coming year.

What an occasion would such public church services on this day be for heart-searching discourses by the pastor on self-examination. How he could stir his people through a process of taking stock of their spiritual business preparatory to broader and better things for the new year. God would bless such services and all the people, young and old, would be made richer and stronger by them. Are we not ready for a reform in this respect? Is there not need for it? Shall we have it? Let our pastors answer, and may God bless every one of them.

Sad Memories

HAPPY and joyful as this glad natal day of our Lord is, and should be to all of us, it nevertheless comes to most of us with certain sad memories. We can but look back to the last annual celebration of this glad day and recall faces and forms with whom we enjoyed a delightful fellowship a year ago. These dear friends have since that happy day finished their course in this world and been called to their eternal reward in the upper and better world. How the vacant chair in the home reminds those left behind of the love and tenderness and kindly ministries of the departed; and the heart can but ache at these memories while we join in the celebration of the happy occasion with others today. Many a mother recalls with grief and sadness the memorable pilgrimage to the City of the Dead whither was being borne a beloved child on whom she had lavished her love, there comes to her heart today a fresh sense of the agony experienced to have to stand and watch while they cruelly buried her very light and hope and joy out of her sight. We add, not forever. Because the removal was only temporary. Him whose natal day we celebrate, let us remember well, brought life and immortality to light through the gospel. He conquered the grave and in His conquest we are victors today over death, we shall meet and greet and enjoy our loved ones again, so let the sad hearts cheer up. Be not disconsolate, hope thou in God, for you shall yet praise Him in the glad and happy reunion with the loved ones gone before. So let us make this day a day of triumph, let it nurture our faith, elevate our hope, refine our love, and lift us closer and closer to God.

Does my reader in his reminiscences over the last year refer to personal mistakes or defeats which bring a pang of regret? Do these spiritual failures tend to discourage and humiliate you? If you have not already done so, why not make this day the glad occasion for complete and joyful amendment and begin from this day a new and higher life in devotion, faith, and spirituality? Would this not be a high and blessed use of the day? Make it the natal day thus, of your emergence from the lower lands to higher altitudes in broader usefulness and holier joys in the divine life. We entreat you to make it such and you will never regret it, but perhaps will always remember this as the happiest of all the Christmas celebrations of your experience.

Editorial Survey

The Potency of True Reverence

There is a mighty power in reverence. It is one of the greatest things in our religion. Reverence for God, for His Holy Word, and for all His institutions, should always characterize the true children of God. Hindu Sammy, a Hindu Christian preacher, had an incident in his life illustrative of the above truth. We take the story from the *Epworth Herald* of the M. E. church:

A regiment of British Tommies was encamped just outside a town in India. They were fresh from the home country, and everything was very novel to them.

One morning soon after their arrival there went trotting along the road by the camp a Hindu Christian preacher. He carried a big Bible under one arm and, like his fellow-ministers of other countries, an umbrella under the other. Altogether he looked a quaint little figure as he ran along in the dust and the glare of the sun.

Some Tommies hailed him as he went by with a question that appeared more irreverent than it really was. "Hello, Sammy! How's Jesus this morning?"

The little fellow pulled up short and looked at them with his bright, dark, piercing eyes. Then, holding up the Bible, he said slowly, "Do you sahibs mean to say that you who sent us this holy Book talk of the Lord Jesus like that? Do the people of your great country send the gospel to us poor heathen and yet insult the Savior?"

The men looked a bit uneasy at his words, but he went on. "I will, however, answer your question, and answer it from the Great Book. You say, 'How is Jesus this morning?' I reply from Hebrews 13:8, 'Jesus Christ, is the same yesterday, today, and forever.'" And making the men a polite little bow, the Hindu pursued his way with dignity.

That evening Sammy's wife was startled to see coming up the little garden path of their home, which was near the camp, two British soldiers. Her heart nearly stopped with fear, for she was sure her husband had somehow offended the great British Raj. The men inquired for her husband, and he came to the door. They at once seized him by the hand and very earnestly they thanked him for his plucky speech of the morning. "After you had gone," they said, "some of us felt ashamed and we had a talk about it, and my mate and I went off into the woods, and—well—there we gave our hearts together to the Lord Jesus Christ. We've come to tell you so, feeling that it is all through what you said."

The dark eyes twinkled with joy, and between the white men and their brown brother there ran that current of sympathy which moves too deep for racial hindrances and grapples souls together in eternal friendship.

Commercializing Grief

The modern revival of spiritualism affords the ghastly spectacle of the exploits of conscienceless tricksters and traders in human woe. They are only commercializing human grief. The havoc of the great war afforded them this new opportunity. The war left thousands of grief-stricken mothers who lost husbands and sons in the great war. In the agony of their sorrow these ghoulish monsters approach them with their high but false claims of putting them in touch with the spirits of their loved ones. The sad-hearted, bereaved ones fall an easy prey to these scoundrels. The *London Daily Mail* says:

"London is medium-mad."

"Never has occultism had so many fervent disciples. Fashionable mediums are having the times of their lives. Their 'consulting rooms' are thronged with an eager crowd of inquirers, and they can afford to pick and choose their 'clients.'"

"Most of them specialize. One is an adept at the direct voice. Another concentrates on clairvoyance or clairaudience. A third is a professor of psychometry. Others make a specialty of direct writing on paper or on sealed slates."

"Only a chosen few hold out inducements of being able to produce materializations of the spirit form. Very few go in for every class of phenomena. The consequence is that the earnest seeker of truth is passed on from one medium to another according to requirements."

"Mediums have their own methods of securing information. Most of them have their touts and spies, who busy themselves not only by talking about the mediums and bringing in business, but also by finding out private facts in the lives of the possible clients."

"When a complete stranger comes to a medium the result is usually

a number of commonplaces. The medium feels about to get a clue. 'Come back' again next week and I shall be able to tell you more. The conditions are not quite favorable," he says.

"The client leaves the house and is followed by the medium's spy. Next time, if it is worth while, 'the conditions' are more favorable and the sitting much more satisfactory. The spy has been busy."

"Some mediums are blackmailers. They use the knowledge they gain from and about their clients to extort money from them. Others are professional conjurers, not of the first rank, who find mediumship a more profitable business than legerdemain."

A Sound Utterance

The dance craze has again submerged the country and threatens the corruption of society to its very center. The dangers are such as to appeal to every patriot and of course to every preacher and every Christian in the republic. There should be a mighty reform movement, organized and pushed against this infamy. The following words by Mrs. BISHOP MCCOY we quote with approval:

I oppose the dance because any diversion that is indulged in with such ardor that the young folks can not get home until hours past midnight is intemperate and needs reforming. I oppose the dance because it is impossible for a boy or girl of warm-blooded, impulsive nature to enter into it without stirring passions difficult to control. I am opposed to dancing because I have had rather a wide experience with the inner social life of numerous small towns and cities, and I have never been in a town and in the confidence of the people any length of time that I have not found tragic tales in circulation of the loss of purity on the part of the young girls following attendance upon the dance. The public dance hall of the city is the recruiting place for the white slave traffic. I am opposed to the dance because my church, whose ordinances and institutions I love and revere, has spoken in no uncertain tone upon this subject.

I pray God that the generation of young folks coming after me may be nobler, holier, finer than my own generation; and if not in my day. O suffering Christ, then in their day, or in the day of their children's children, let Thy kingdom come, let Thy will be done on earth even as it is in heaven.

Pulpit Sensationalism

When preachers turn to sensational topics for utterances in the pulpit, it argues either a paucity of thought power, or, a pitiful ignorance of the Bible which teems with the grand and thrilling truths relating to life and destiny which down in its heart humanity hungers to hear. On this subject some good things were said by DAVID H. BAUSLIN in *The Lutheran* from which we quote the following:

Preachers are exhorted against the sensational note, which indicates "a mental sterility not creditable to supposedly trained and qualified men." Many are turning aside from the everlastingly interesting questions of religion to subjects and literature handed out from propagandist sources, and if this continues "we are destined to have among us a considerable group of clerical weaklings and to be confronted with a serious loss of pulpit power." Men need to hear from the pulpit that which is pre-eminently spiritual and not secular, that which has to do with the soul and with God, and—

"If these things do not constitute the dominant note in our preaching we will never be able to lift men above the clamorous voices of the secular market place. There will be no development of faith through a well-instructed mind, or of works through a well-trained life. Our congregations will be neither taught nor led, because teaching and leadership are impossible when the voice in the pulpit moves week by week from one suggested topic to another and the preacher is transformed into an agent for an organization or movement that may be worthy in its ends and of advocacy at proper places and under right conditions. And all this that I have adverted to is far removed in dignity and, indeed, usefulness, from what has been indulged in by pulpit charlatans, who have exploited all sorts of homiletical degeneracy, about 'love, courtship, and marriage,' 'the value of football,' 'the automobile as a social and religious force in the community,' 'thought power—its control and culture,' 'break the news to mother,' 'the extraordinary power of veneration in modern society'—all subjects recently announced in city papers and heralded as being full of resistless attractions."

The Preached Word

The Birth of Christ and Its Relation to the Pastorate

By Rev. J. N. Short

R EDEMPTION in Christ is to be always viewed as a grand whole. God had only one great, grand purpose in relation to man. It was that man should be redeemed from sin, the mortgage of the Devil be canceled, wiped out, and man be freed from sin and its galling yoke.

I have thought in the discussion of the redemptive scheme as it is to be realized in the heart that it has been treated by piecemeal. They discuss it in parts as if it were not to be received as a grand whole. I think this would account in some measure for the degrees some think exist in Christian experience. That is, if they have not the higher type, they flatter themselves they can have a vital experience some shades lower. In this they justify themselves that they do not profess as much as some.

I think the changes have been rung upon justification and sanctification until some think they are so many elastic states as hitching posts in either of which they may rest at ease. Then, if he has not the one, he has the other. But I do not use the term "believer" indiscriminately, but more frequently "professed believer."

Intelligent believers in the Lord Jesus Christ, intelligent because they have the gospel, are comparatively few. But professed believers are a great multitude. Because this distinction is not clearly revealed almost any one in the visible church can flatter himself that he is a believer. In this respect doubtless many are deceived. I fear the general teaching of the pulpit carries this idea.

Why deceived? Because they flatter themselves they do believe. But if they did believe that is the condition of present, conscious salvation. But if, in that case, they think they believe it creates a sense of carnal security. They profess to believe, but do not believe. Why say this, and seemingly pass judgment upon the many? Because they do not have the goods they do not profess to; and "the tree is known by its fruit." If I do not have the experience promised to faith, either the promise is not true, or I have not gospel faith.

What then is God's purpose in the gift of His Son? Is it that the rebel should be pardoned simply? Is it that he should be justified but not sanctified? Is it that he should be sanctified, and settle down that the work is done, fold his hands and rock himself away to everlasting bliss?

But we are not left in doubt. It is written, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Here we have the one only purpose of God,

Then in confirmation of this purpose the context adds, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace . . . in whom we have redemption through his blood . . . wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will . . . that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on the earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will: that we should be to the praise of his glory, who first trusted in Christ."

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of your inheritance until the redemption of the purchased possession, unto the praise of his glory."

Here he brings out the one great purpose of God in the gift of His Son. This is what the Babe of Bethlehem means to all believers. Small wonder then that the apostle prayed for those to whom he wrote, "That the God of our Lord Jesus Christ . . . may give you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in

Jesus in the Pulpit

AN indication of what the people desire to hear from the pulpit when they attend the services of the church, and what the birth of Jesus clearly gives them the right to expect to hear, is evidenced by the following replies to "The Inquiring Reporter" (New York) who recently asked five persons, picked at random, this question, "Are the churches losing their grip on the people?" *The Christian Advocate* prints these replies as part of an interesting editorial on "The Gospel and the Men of the Streets."

"1.—H. F. Schluenzen, clerk, 57 Center street: They have drifted away from the fundamental truths of the Bible; having lost their power with God, they have lost their grip on man."

"2.—John Gibbons, accountant, 1184 Madison avenue: The ministers of today should interpret the Word of God in terms of practical everyday existence, preach the Golden Rule instead of this highbrow theological seminary stuff. Because they don't do this, they are losing their grip on the people."

"3.—Frank M. Hughes, insurance, 606 East 115th street: The Church has only itself to blame. Instead of preaching the straight gospel of our forefathers, including the bottomless pit, they give their congregation a lot of sugar-coated theory, based on salvation of character instead of the Blood of the Cross."

"4.—F. Loughlin, clerk, 217 East Twenty-second street: The Catholic church today is stronger and holds its grip with a firmer hand than ever in its existence, because it has never wavered or faltered on the principle on which it was founded."

"5.—P. D. Jordan, salesman, 445 West Fifty-first street: The churches have lost power with the people because they have drifted away from the Blood of the Cross, without which there is no remission of sins."

the heavenly places."

This expresses somewhat the purpose of God in Jesus Christ for all believers, those who continue to believe. This bears no relation to the experience of those who simply "profess" to believe, who are "ever learning, and never able to come to the knowledge of the truth."

This will give us some conception of the infinite plan of God, of His purpose when He sent His Son into the world, as God's unspeakable gift to be received by lost men, that they might become sons of God, one with Christ as Christ is one with the Father. No believer has any adequate idea of what the birth and coming of God's Son means to a lost world who does not grasp this thought.

Perhaps now I ought to ask pardon for quoting so extensively from an "Old Book" so far behind the times, and so

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The Music of the Christian

The Birth of Christ and Its Relation to the Music of the Ages

By Rev. H. B. Wallin

IT is exceedingly interesting, if not very significant, to note that the birth of Christ was announced by strains of heavenly music as sung by the angelic choir. Thus from the very threshold of the Christian dispensation music takes a definite place in the development of the church. The facts are that both Hebrew and New Testament history frequently represent the heavenly bodies as praising God in song. In Isaiah 6:3 the angels sang, "Holy, holy is the Lord of hosts. The whole earth is full of his glory." And in Revelation 5:9, 10, the beasts and elders sang a new song—a song of redemption.

The most hopeful periods of all history have been marked by praise expressed in sacred song. Moses, Miriam, Deborah and Hannah all sang in hope of the Christ to come. The sublime "Magnificat" was taken from the thanksgiving song of Mary, the mother of Jesus, as is recorded in Luke 1:46-55; and the "Benedictus" of Zacharias, recorded in the same chapter, has been sung around the world. The "Nunc dimittis" of Simeon is taken from the words, "Lord, now lettest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation (Luke 2:29, 30). At the institution of the Lord's Supper Christ and His followers sang a hymn. Christians through the apostolic age sang hymns as a means of edification. (Eph. 5:19 and Col. 3:11.) History records this fact: Early in the second century Pliny informed Trajan that the Christians were in the habit of meeting before daylight and singing songs to Christ as God. While Chrysostom was bishop of Constantinople the Trinitarians were accustomed to meet in the squares and then march in procession, at midnight, through the cities singing sacred songs as a means of combating the Arians.

Perhaps the greatest hymn writer of the Reformation period was Martin Luther who was doubtless stimulated in this art by the hymns of the Bohemian martyr, John Huss, which were sent to him by the Bohemian brethren. The Roman Catholic Conzenius asserted that "the hymns of Luther have destroyed more souls than his writings and sermons." His music was full of faith and emotion. His battle hymn of the Reformation was "A mighty fortress is our God." Some of the most soul-inspiring songs of this period were written by martyrs just before their execution. A department of hymnody was here started that has been continued down through the centuries by a chain of eminent writers.

Some of the most noteworthy of the sixteenth century were Nicolai, Helmbold, and Heermann; also Johanna Rist and Paul Gerhardt. These were inspired by severe suffering and a pro-

found appreciation of the value of the Christian faith. Who would not halt and listen to music that poured forth from bleeding hearts? No wonder it was said of the Wesleys, "They sang the gospel into the hearts of the people." By this they comforted the sorrowing, subdued the infuriated, and cheered the poor. Some one has said that "the song of redemption was on the tongue of the believer in the first ardor of his faith and has ascended as the last fervid utterance of martyrs at the stake." They are the common heritage of believers and bind together all ages.

Hymns of Wesley, Toplady, Muhlenberg, and Ambrose stand side by side in the hymn book and are sung by all.

An eminent writer gives the Protestant conception of music as follows: "Only to the extent that it serves to attune the proclaiming of the gospel to its utmost impressiveness, and to harmonize the congregation's prayers by melodiously defining and rhythmically modulating the same in accord with the fundamental principle—that it is only a MEANS, and not for its own sake—has music its rightful place in divine service. It is the 'tongue' of art only when it utters 'words easy to be understood' (1 Cor. 14:9) and is made immediately intelligible by virtue of the divine word which it aids to expound or unto which it contributes a freely uplifting power. For in divine service the question is not one of artistic edification; that is, of that intellectual stimulation of life which contact with the beautiful evokes, but of edification in the religious sense, or the strengthening enhancement of the life of faith, as this is vouchsafed by the living realization of the divine means of salvation in the gospel and immediate contact with the same in prayer. Accordingly the commonplace and frivolous are excluded

because these contradict the dignity, the earnestness, and sublimity of the object and the sacredness of the end, and likewise excludes whatever is technical and too refined artistically or professionally, because this appeals to musical interests exclusively, thus withdrawing attention from the Word of God, even depreciating the same as a mere means of artistic exercise. Church music must speak to the congregation. All inspired music, properly rendered, does.

The Christian religion is not one of emotion exclusively, but emotion is one of the constituent elements in it, and music is one of the most satisfactory methods of expressing emotions. It is said that at a critical moment in the battle of Waterloo, Wellington discovered that the Forty-second Highlanders were beginning to waver. On inquiry as to the cause of an occurrence so unusual, he was informed that the band had ceased to

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CAN you, dear reader, imagine a world without music? Can you close your eyes and by imagination see the heathen world without music, without that divine gift characteristic of all who follow the meek and lowly Nazarene? Can you imagine yourself without the advantages you have to hear good music? Indeed, to participate in its production?

Yet all that you enjoy of this great gift to the world is because of Jesus. He brought the opportunity by which this divine gift has become ours. The morning stars sang together, the very ripple in the stream murmured a rhapsody soothing to the tired follower along its banks. All nature conspires to produce an open-air anthem good for the troubled heart, the restless soul.

And Jesus made it possible. Oh, I know the skeptic says No. But go where He is unknown, where His name is never heard, where no thought of His divine blessings ever come, and see for yourself. No wonder the morning stars sang! No wonder the trees kept time with their hands! No wonder the orchestras of heaven and earth were enlisted to proclaim His birth! Why, the very declaration of the angel is music to our ears! The description of His advent is as sweetest music. Ah, the hymnist had it right—

*"Sweetest note in seraph's song,
Sweetest carol ever sung."*

Jesus is the Author of all music that is worthy the name. He is the true inspiration of the hymns of the ages, and the spiritual rhythm which gives courage to all the saints of the ages. With His advent came this divine characteristic of all that is good, and only those who have Him have the true music of the ages—that which will be carried with them to that place where His angels sing constantly around the throne of God.

"Other Sheep I Have"

The Birth of Jesus and Its Relation to Foreign Missions

By Rev. Alpin M. Bowes

THE birth of Christ was singularly a missionary Advent. He came "to seek and to save that which was lost." In the figure which the Savior himself afterward used He is represented as the Shepherd seeking the lost sheep. John 10. Those sheep were not alone Israel; as He said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice."

How marvelous was the extent of His love! He did not forget the other sheep; and this is the most interesting feature in connection with His birth and mission to the world, since you and I are among the "other sheep." But the most prominent statement about His birth, next to that wonderful declaration, "Unto you is born this day a Saviour, which is Christ the Lord," is that He was to be the Savior of "all people."

When Isaiah prophesied of Christ's birth he declared the hope of all the premessianic ages, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isaiah 52:10).

When the angel announced His birth to the shepherds, "keeping watch over their flock by night," he said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

When Simeon, who had been "waiting for the consolation of Israel," took the child Jesus up in his arms he "blessed God, and said, Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:25-32).

Jesus was born the Savior of the world.

"Not to the shepherds only came that sweet message clear,
When with their flocks abiding, they, wond'ring, roused to hear;
Not to the tribes of Israel the gift of gifts was made;
'Which shall be to all people,' the angel gladly said.

"All people,' every nation shall hear the tidings glad,
Good news of joy, far greater than any ever had.
From east to western waters, from south to northern pole,
Wherever in the wide world there dwells a human soul.

"No wonder heaven's glory flashed forth that Christmas night,
No wonder singing angels sped down a pathway bright,
For God, whose loving kindness is great and full and free,
Spoke through them to ALL PEOPLE; the shepherds, you and me."

"Thou shalt call his name Jesus, for he shall save his people from their sins." He came "to seek and to save that which was lost," of the Jews first and then of the entire human race.

He made no distinction as to the saving benefits of His grace: His love embraced all, and affects all alike. He was never too weary to climb the highest mountain, or descend into the lowest valley, or travel the coldest region, or the hottest zone, to "seek and to save" the lost sheep. The voice of that beautiful Babe which was born in Bethlehem's manger echoes out over the hills of time, calling to all people, "Come unto me all ye that labour and are heavy laden and I will give you rest." The news of his birth is fresh and wonderful to the people that "sit in darkness" as we proclaim again the song of the angels, "Unto YOU is born a Saviour, which is Christ the Lord."

Hark the herald angels sing,
Glory to the new-born King;
Peace on earth, and mercy mild;
God and sinners reconciled.
Joyful all ye nations rise!
Join the triumph of the skies;
With angelic hosts proclaim,
"Christ is born in Bethlehem."

To Jesus the term "heathen" was unknown. He said, "I have other sheep, which are not of this fold: then also I must bring." Praise Him, then the "sheep" from "Greenland's icy mountain," the "sheep" from "India's coral strand," the "sheep" from "Africa's sunny fountains," the "sheep" from every continent and every island of the seas! Oh, yes, we will all laud and adore Him, for "Unto us is born a Saviour which is Christ the Lord."

The birth of Christ was the expression of God's love to all people.

"For God so loved the world that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life." Perhaps no sermon has ever done justice to that wonderful verse, but we rejoice to understand that God so loved us that He gave the costliest gift He possessed, "His only begotten Son"; and that He made the gift so general as to

include the "WHOSOEVER," you and me. The gift of His love is to the black, the white, the red, the brown, and the yellow. And what a costly gift, precious alike to all; to Jew and Gentile, to rich and poor, to high and low, to wise and ignorant!

Then, because of His love, with this gift He gives "everlasting life"; "that whosoever believeth, should not perish, but have everlasting life." Is that not wonderful? There has never been any other such gift known to man. "Everlasting life." Life, perfect, vigorous, abounding with happiness and holiness, amid all the glory and splendor which God is preparing for those who love Him! This is the gift which the birth of Jesus brought to the "other sheep." Without Him they would all perish. Other shepherds, false shepherds, have come, only to leave the sheep to perish. Confucius, Buddha, Mohammed never gave life. That was God's gift only through Jesus.

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Jesus of Nazareth

"And he went down with them, and came to Nazareth, and was subject unto them"

By Mrs. John T. Benson

AT this season of the year, when we are celebrating the birth of Him who left His heavenly home to come and dwell for a time among men, it is fitting that we should have a special little talk about Him on our page. For Jesus was born a Babe, and grew to manhood even as other folks.

Many will be led to write of the glowing star, and the angels, and the shepherds, and the wise men from the East, and the manger and Bethlehem, where the little Son of David opened His baby eyes upon this world. And because of that, suppose we choose a different line of thought and have our talk together about Nazareth, the place where Jesus lived, and His life there as a child, a boy, a youth, and a young man.

Nazareth is located, as you know, in the northern part of Palestine, in the province of Galilee, which is the fairest of regions of the Holy Land; and is a country of fertile valleys and green hills and abounding springs. And here, among those green hills, and encircled by them, lies a basin-shaped valley, divided into little fields and gardens by cactus hedges. And nestling on the slopes of one of the hills, where it can look out over the valley, is the town of Nazareth, numbering now some three or four thousand inhabitants.

The houses are built of white limestone, cut out of the surrounding cliffs. Vines clamber up the low walls of the dwellings; and doves preen themselves in the sun upon the flat roofs. Pomegranate and orange trees bloom brightly in the gardens; and olive and fig trees cast a grateful shade. This was the home of Jesus, where He spent all but three or four years of His life upon earth.

It was a calm and quiet spot which God chose for the rearing and training of the child Jesus, a place where He was under the influence of the clean, simple home life of the village people, and learned the value of that content which comes from plain living and honest industry.

GLIMPSES OF THE OUTSIDE WORLD

But though it was a quiet, unpretentious village, Nazareth was by no means a secluded place, though off from the rest of the world. At the foot of the hills, on the other side, wound the Great West road, which led from the busy markets of Damascus to the seaport towns of the Mediterranean. Southward ran another main highway, the route of travel and commerce to Egypt; and there was also the direct, much used thoroughfare which led to the Holy City.

Jesus and His village companions must often have gazed with interest upon the passing caravans of richly laden camels, the bands of merchants, or the Jewish pilgrims who journeyed from all the countries of the world that they might keep some sacred feast in Jerusalem.

And sometimes they looked with curiosity upon the chariot of some courtier, with its handsome horses which disappeared down the road in a cloud of dust; or hastened to catch a glimpse of a cavalcade of Caesar's horsemen in glittering helmets and coats of mail; or a company of Roman soldiers under marching orders to some fortress or citadel.

Then, there was the hill upon whose slopes Nazareth was built, rising some five hundred feet above the little town. The view from the summit is not very lovely, and widespread, but it brought Jesus somewhat in touch with the outside world. For He must many times, have followed the path which led upward to this spot, and there, half reclining in the grass, while soft breezes cooled His cheeks, looked with thoughtful delight at the panorama which stretched out before Him.

Those scenes were rich in historical interest, and memories of great events in the lives of His people.

To the north was the ridge of Lebanon and the snow-capped height of Hermon. The valley of the Jordan lay to the east; and on the west He could see Mt. Carmel, where Elijah triumphed over the priests of Baal. And in the same direction there was the distant sheen of the blue waters of the Mediterranean, the Great Sea, over whose bosom the messengers of the cross—His messengers—were later to make their way, carrying to other lands the good news of salvation.

Southward was the plain of Esdraelon, green as an emerald, golden with sunlight, a place of exquisite beauty and peace in the days of Jesus.

And yet, because of its natural features and its position between Asia Minor to the north and Egypt to the south of Palestine, it had, for centuries been the battlefield of the East.

Here Barak and Gideon, and Ahab and Josiah had fought in their day. It was here that Saul and Jonathan had fallen in that disastrous battle with the Philistines.

Armies of the Amalekites, the Midianites, of the Pharaohs, the judges and kings of Israel and Judah, the Persians and Macedonians, the hosts of Sennacherib, and the legions of Rome had swayed and fought across that lovely tract. The fate of men and nations had been settled upon it. Great generals and kings had died upon its soil; and it was perhaps stained with the blood of men of more different nationalities than any spot of ground on earth: nor was its history ended.

In the years to come there would be heard again the clash of spear, and lance and broadsword, and even the roaring of artillery. For its green sward was to be torn again and again by the feet of men and horses in those fierce battles of the Crusaders and the Saracens; the Egyptians and the Turks and Arabs; the English, and even the French, under the great leader, Napoleon Bonaparte.

THE DAILY LIFE OF JESUS

But what was the manner of the ordinary, daily life of Jesus during those years in Nazareth? Much like that of the other children about Him.

There was the peaceful, happy time when He lay upon His mother's heart, just as all other babies have done; while she looked down upon Him with mother love in her eyes.

And there was the day when He took His first uncertain steps alone, halting, as children have done through all ages between parents, who smile and hold out encouraging hands.

At the age of five, like other Jewish boys, He began to have regular lessons at home. These lessons would be taken

from the Old Testament. Copies of the Scripture were indeed rare; but some portions were found in many devout homes, even among people who were not wealthy. And one may be reasonably sure that Joseph and Mary themselves taught the child Jesus to read from the simpler parts of the Sacred Writings.

At seven, Jesus would go to the village school, which was attached to the synagogue; and here again the instruction was taken from the Scripture.

There were colleges in some of the larger cities, where languages and higher branches were taught. Paul was a student in such a college at Jerusalem. But Jesus never became a college student. And yet, when He entered upon His public life, He was so well equipped for the work before Him that He was never put to shame by His opponents, no matter how learned they might have been.

He evidently knew how to write. His knowledge of the Scriptures was remarkable, even in those days of Bible study; and all through His ministry and in His encounters with His enemies, He was able to quote

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Christmas Bells

By NATHAN H. BULLOCK

Merry Christmas, merry Christmas,
Time of pleasure and of cheer,
When we love to be remembered
By our friends and kindred dear.
When we celebrate the birthday
Of our Savior, Lord, and King,
As we gather in the churches,
And the bells their message ring.

Ring ye bells and tell the story
Of our dear Redeemer's birth,
How He left His realms of glory
To redeem a fallen earth.
As the star above His cradle
Made the world around more bright,
So His teaching brings the nations
Out of darkness into light.

Tell the story of the Savior,
How He grew in truth and grace;
How the people heard Him gladly
As He went from place to place.
How He helped the poor and needy,
Wiping sorrow's tears away,
Blinding up the brokenhearted,
Making mournful spirits gay.

Ring ye bells, ring out the story,
How He smoothed life's rugged way,
And although He reigns in glory,
He is just the same today.
How His mercy, love, and kindness,
And His power shall never end,
He is still our Elder Brother,
He is still the sinner's friend.

Ring ye bells among the nations,
Bid the war and tumult cease;
Bid them make a full surrender
To the mighty Prince of peace.
Blessed Savior may Thy spirit
Dwell in human hearts today,
Driving selfish thoughts and actions,
Hatred, wrath, and pride away.

May our earthly friends be many,
Filling life with joy and love;
May their friendship draw us closer
To that Friend who rules above.
May our Christmas days grow brighter
As the rolling years go by,
Till we join in spending Christmas
In our Father's home on high.
JAMESTOWN, N. Y.

The Goal Is in Sight!

CHINA

By Margaret E. Sangster

With shrunken hands, and bloodless lips, they vainly ask for bread,
And all about them, silent, sleeps the army of the dead—
And, as the Christmas time draws near, we talk of gift-hung trees,
And He—whose day we celebrate—is sobbing, "Give to these!"
And if we could but meet His eyes, our gaze would surely see
The shadow of a cross that stood on blood-drenched Calvary!

A baby flings its thin arms wide, a mother, dying, cries—
And all about them, in the snow, a silent army lies.

—Christian Herald.

WE are in the closing weeks of by far the greatest year in our history as a missionary people. God has given many of our people a greater vision, and as a result the work during the last year has made greater progress than in any previous year.

At the annual meeting held by our General Board of Foreign Missions, fifty new missionaries were appointed to the various fields. Of this number thirty-nine have been sent. Many of them have already reached their fields of labor, others are now on the way, and before the year closes we will have 100 fire-baptized men and women in the front line trenches. We believe they are a company who are truly willing to go into the very jaws of death for the privilege of preaching to the lost millions that have not yet heard the gospel of Christ. If you imagine they have any fear of danger on land or sea you are not well acquainted with them. We believe they are willing to be martyrs, and would gladly lay down their lives, if necessary. This has been proven time and again during the years that we have been associated with them.

We believe that hundreds will be saved as a result of the enlarged vision and obedience on the part of our people who have so nobly responded to the many appeals made by our board during the year. We believe that our only hope as a people lies in the fact that we have heard the command of Christ, and to the limit of our ability are doing our part to reach the ends of the earth. Truly, as some one has said, "There is no going forward without hardship. There can be no forward without a great standing fast."

As we close the year we are confronted with the fact that before January 1st we shall need \$20,000 to provide for the deficit in the General Fund and to meet the needs and obligations included in the plan of the board for the current year. We are also confronted with a most stirring appeal from our missionaries in China, urging that we send funds to be used in relieving the

suffering millions in famine-stricken China. This appeal, coming at the very time when we are face to face with a deficit in our General Fund and have only a few weeks in which to secure the money, is naturally a real test of our faith, but we believe that our friends will not fail us at this critical time. We remember that for the past eleven years the Lord has heard and answered prayer, and we have never closed a year with a deficit. It is true that at times it almost looked like failure, but never have we been forced to close a year without meeting every obligation, and somehow we feel that what has been done in the past can be done again if we will hold on to God and do our best.

May we urge our pastors to present this very urgent need to their people and, if possible, take a special offering either on Sunday, December 19th, or Sunday, December 26th, and as soon as it has been taken have it sent to your District Missionary Treasurer so that it will reach us by January 1st. If the offering is taken December 26th and there is doubt about its getting to your District Missionary Treasurer and then to this office by January 1st, we would suggest that you send it direct to us and we will see to it that your church and District are properly credited. And we would also like to urge every reader of the HERALD of HOLINESS to remember this need by setting aside a portion, at least, of any money that you had intended to use in remembering your friends during the Christmas holidays. To us who are so vitally concerned in this matter, no Christmas celebration will be greater than to know that this deficit will be taken care of.

Above everything else may we urge that you pray earnestly about this great need and ask God to show you what part you should have in helping to supply it.

Money sent to this office should be addressed to Rev. E. C. ANDERSON, Treasurer, 2109 Troost Ave., Kansas City, Mo.

The Preached Word

Continued from page four

out of date, even in some pulpits today. But this is our apology, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

When the angel announced His birth, he said, "And thou shalt call his name Jesus: for he shall save his people from their sins." As prophecy, it is written, "Thou shalt call his name Emmanuel, which being interpreted is, God with us." What needed to be done, and what He does do and is to do when fully received, makes it true today. "His name shall

be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

What relation has this to the ministry of today? I doubt not that many in the pulpit profess to believe this. But since it is all of a piece with the whole plan and purpose of God, and since He has come according to the record, and since He is God with us, and since, when received, He saves His people from their sins, it would be well if the ministry believed this, instead of professing to believe it.

Today His birth, death, and resurrection are virtually the one thought of God to be received by all believers. This should be the case with all in the ministry of their possibilities of intelligence. And without this there would be no gospel ministry. And with this when believed with the heart, the soul

is set on fire with the Holy Spirit; and the pastor can not preach anything else. And if all preachers were to preach this, preach Him, and not make Christmas a farce, it would set the world on fire.

Peter speaks of those "that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into." No man then really preaches the gospel who does not preach it "with the Holy Ghost sent down from heaven." And no man has the Holy Ghost who does not believe in the virgin birth, God's most precious gift to the world, and then in His suffering, death, and resurrection.

Not the man who professes to believe, but the man, the preacher, who intelligently believes this in his heart, receives the gift of the Holy Spirit, and the Holy Spirit reveals the Son of God in the heart of the real believer. Then, because of who He is, the man of God in the pulpit can not, in a certain sense, preach anything else. His soul is tuned to the song of the angels. This fills the whole compass of his being.

Today I know of churches of the so-called orthodox faith, and in different evangelical denominations, that have installed moving pictures instead of the gospel for the Sunday evening service to attract the people. But I know on the most reliable authority that these churches are as dead spiritually as anything you can find in Liberalism.

A young lady riding in a stagecoach had some clothes on, but was decked out with an overplus of jewelry. She was shivering with the cold. An old Quaker who sat near her suggested she might put on a few more rings and jewels, and "perhaps they would be warmer." She did not look as if she thanked him for his advice. But that is what some pastors and churches are doing today. But the more outward adorning they put on, the more they shiver, and the less fire and power they have. But as they do not know what this fire and power is, they are constantly introducing more machinery at the expense of power.

Why so? This fire and power was born in the manger in Bethlehem. Then He who was and is the way, and the truth, and the life, went to the cross: He went to the death; rose from the grave, ascended to heaven, and sent the Holy Spirit to make Him and His truth a burning reality, a living fact in the hearts of all intelligent believers. He said, "The words that I speak unto you, they are spirit and they are life."

Then every man who believes receives God's unspeakable gift, without which Christmas is a mere mockery. A preacher inquired, "How can we make the gospel more attractive?" I wonder what particular embellishment it needs? And will some one give us one instance where any of these modern additions has ever brought one soul to the cross, and there washed in the blood of the Lamb?

I read, "The gospel is the power of God unto salvation to every one that believeth." Would it not be proper for all the ministry to go into the upper room for a while, and meet God face to face? Then they might preach the gospel with the Holy Ghost sent down from heaven. They used to do it.

If they did, there would be no more question about the virgin birth, the Man of Calvary, and the gift of the Holy Spirit. We would soon hear the last of the "higher critics"; we would have fewer "professed believers," and more believers in Jesus, those who had identified themselves and all their interests with the Babe of Bethlehem.

"Other Sheep I Have"

Continued from page six

Again, faith makes the birth of Jesus a living reality to all people.

"Believe on the Lord Jesus Christ and thou shalt be saved."

By faith the lost of all tribes see the star shine above the city of Bethlehem, and follow the "wise men from the east" to the manger where lay "the child Jesus," "wrapped in swaddling clothes."

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9:2).

And, by faith, the people that follow that light see Jesus, and by His dear presence, are prompted to give Him their gifts, yes to give Him themselves. Then they adore and worship Him, God's Immaculate Son.

By faith, the announcement of the angel, "Unto you is born this day a Saviour, which is Christ the Lord," is heard anew. A Savior! Not a mere man, and not like any other. He was "Christ the Lord," God's only Son, the promised One, God "made flesh, and dwelt among us." Faith sees Him thus, and He saves the believing one.

We must tell those who have never heard.

Angels are no longer despatched to announce His coming. Angelic choirs are not heard singing, "Peace on earth." But God has put the message upon our lips, and said, "Go ye into all the world and teach all nations." What a wonderful calling! What a living message! To carry the message of Jesus and His love and His saving power to the lost of earth.

The millions of earth's unenlightened people are trying to find a light, are feeling for some hope of peace for their troubled breasts. It is ours to give them the glad news which has brought Jesus into our lives.

Suppose no one had told us about the Savior? Sin would still be our master, darkness would still hover about us, and the future would all be a blank. But some one told us God loved us, gave His Son to save us. The news awakened desire to know Jesus, and to be delivered from our sins. Faith sprang up within our hearts, and it was not long until "His Spirit answered to the blood and told me I was born of God." Then we beheld ourselves possessed of a new life, the life of Christ.

Oh, then, to tell some other who may find the same wonderful acquaintance with Jesus!

Tell it everywhere, to all the lost of every nation, until all men everywhere shall hear, "Unto you is born a Saviour which is Christ the Lord."

PORTLAND, ORE.

The Music of the Christian

Continued from page five

play. He instantly gave the command that the pipes be played in full force. The effect was magical. The wavering Highlanders rallied; and solid and impregnable as the Fort Gibraltar, with tattered colors and blood-drenched swords, they went forth to win the hard-contested field. So we, too, with the blood-stained banner of Christ unfurled, with a living song upon our lips, and with the sword of the gospel unsheathed ready to strike the enemy a death blow, may go forth upon the battlefields of life triumphantly.

In the language of Henry Ward Beecher, "The sweetest music is not the peal of marriage-bells, nor tender descants in moonlight woods, nor trumpet-notes of victory; it is the soul's welcome to victory."

This you will find in Jesus the world's hope.

Jesus of Nazareth

Continued from page seven

accurately, and with deep insight, from the Law, the Prophetic Writings, and the Psalms.

His usual speech was in the Aramaic tongue. Yet He must have known Greek, which was spoken commonly in many of the towns of Palestine, else He could not have conversed with strangers, nor the centurion, nor with Pilate.

Hebrew, in His day, was a dead language, as Latin is with us. And, like Latin, could only be learned by dint of hard study and application. Yet some of Jesus' quotations from the Old Testament Hebrew writings show that He was familiar with this language.

The Pharisees couldn't understand it. "How knoweth this man letters, never having learned?" they demanded indignantly; which is the same thing as asking: "How is it that this man knows languages, and subjects taught only in colleges? He has never been to one."

HE WAS MADE LIKE UNTO US

One thing is very certain. Jesus came to earth to be like unto us. So that He did not take advantage of us, and get His knowledge in some miraculous manner.

He learned in the same way that it is possible for us to learn: by using His mind, and living in sweet, obedient fellowship with God; and walking in the light of the Holy Spirit. Luke settles this point very clearly, for he says that the child *increased in wisdom and stature, and in favor with God and man.*

And that means that His body grew; and His mind developed; and His character unfolded. It

Watch Night Service and All-Day Meeting

By Gen. Supt. H. F. REYNOLDS, D.D.

WE believe that a great revival of pure and undefiled religion would be the solution of the political, financial, social, and religious problems in this and all other nations. We believe such a revival would solve the many perplexing questions extending to all lines of church work in all denominations. Especially would such a revival be helpful to THE CHURCH OF THE NAZARENE in meeting all of the urgent needs—for spirituality, for men, for money.

Such a revival as was precipitated in Jerusalem on the Day of Pentecost, which changed things in the world then, and is still being felt for good, can be repeated, for Peter, on that memorable day, stated "that the promise is . . . to all that are afar off," thus giving us the inspiring assurance that we also in this part of the HOLY GHOST DISPENSATION, may not only have the blessed Holy Ghost, but that we may have all that the Christian Church had in the early days of this DISPENSATION, that may be essential for us to have, in bringing about such a revival. That revival affected Jerusalem, all Judea, Samaria, and the uttermost parts of the earth for centuries. I am persuaded that if the Christians called "Nazarenes" will set themselves in a SIMULTANEOUS effort, as the early Christians did, to receive the HOLY GHOST, HE WILL COME. If they will spend *days and nights* in prayer, thousands of new converts will be baptized with the HOLY GHOST, and there will be frequent and mighty anointings, inspiring, and encouraging, so that thousands of our people will be emboldened to the degree of martyrdom, which would demonstrate itself in the intensity of sacrifice, in giving, in serving, in suffering, and if necessary in dying for such a revival.

That such a revival is needed, and that it will take the same HOLY GHOST PRESENCE AND POWER to produce it, doubtless all will agree. Believing this to be true, the writer is persuaded that God will not hold the CHURCH OF THE NAZARENE guiltless, if we do not make an honest and consistent effort to bring about such a revival. Therefore the writer would

suggest that one of the means of bringing about such an indispensable and imperative revival would be for every one of our churches to arrange for and observe the last night of December (Friday night, December 31st) as a *watch-night* meeting, with some kind of an evangelistic service, and the following Sunday, (January 2d), have an *all-day* meeting consisting of intensive evangelistic services. At that time make the work of the Sunday school, Young People's Society, as well as the preaching and prayer services, so intensely spiritual that the thirty-five thousand or more of our people will believe God, to pour out THE HOLY GHOST IN SUCH A MEASURE UPON US THAT DAY that not only several thousand seekers may be at our altars, but at this same time, such a mighty wave of genuine revival spirit and enthusiasm may be upon, and within us, as shall result in setting in motion, some person or persons, some system or systems or some campaign or campaigns, that shall culminate in a well organized effort to have EVERY ONE OF OUR THOUSAND OR MORE CHURCHES PUT FORTH A SIMULTANEOUS PROTRACTED REVIVAL EFFORT OF AT LEAST ONE MONTH, to begin not later than January, 1921. Furthermore, let us so preach, pray, and believe God for immediate results that we may have an average of at least two seekers to each one of our churches (one for each meeting) as a result of our watch-night and first Sunday's services in the NEW YEAR.

Dear reader, do you realize that this would mean two thousand souls saved or sanctified by the close of the first Sunday night of the NEW YEAR? Is it not worth our best united effort that two THOUSAND SOULS may be saved in a day? If so, let every one of the thousand CHURCHES OF THE NAZARENE observe the LAST NIGHT OF THE OLD and the FIRST SUNDAY OF THE NEW YEAR, for that specific purpose, and by so doing set in motion that REVIVAL SPIRIT that shall culminate in a revival of PURE AND UNDEFILED RELIGION that shall AFFECT FOR GOOD, THIS AND ALL OTHER NATIONS. I say, *let us do it!* Reader, what do you say?

will be that way with you, too, if you will study your lessons faithfully and be a good, obedient child to God.

"But how," you ask, "was it possible for Him to learn Greek and Hebrew?"

Oh, my dears, where there is a will, there is a way. And I think that Jesus did what thousands of ambitious, hard-working boys and girls have done who were determined to get the education that would fit them for life: He learned to use to the best advantage every opportunity within His grasp; and to make the most of every spare hour in preparing Himself for His future work. Don't you think it possible that He memorized many a hard lesson in those languages as He drove the plane to and fro at His work-bench?

Why, I myself have known several young country boys, who could not go to college but whose minds were made up that they would learn Greek and Latin, in spite of all obstacles—and they did, becoming good scholars in those hard languages.

And there is nearly always some one who is ready to help a young person of this kind—some teacher or retired college professor.

I have wondered if there might have been in Nazareth some old venerable rabbi, a doctor of the law, and therefore a college man, who became interested in the thoughtful, intelligent son of the village carpenter; and was glad to give Him some friendly assistance in His studies. It is not ours to know what earthly

help and encouragement He may have found in these early days of effort; but these things we learn from those marvelous sermons of after years: that He had earnestly and devoutly studied the "Books of God with Him, in Scripture, and nature, and life; and the Book of God within Him, written on the fleshly tables of His heart."

JESUS AT WORK

But not all of His time was spent in the search for knowledge; perhaps indeed but a small part of it. For Jesus had to work. When He was twelve years old, like every Jewish boy, rich or poor, He began to learn some trade. Very naturally Jesus took up the trade of Joseph, that of carpentering. And it was necessary that He use it. For while His home was not one of pauperism, it was humble and knew no luxuries; for it was not possible that the village carpenter in a place like Nazareth could make more than very moderate wages. And then, too, there were other children in the home now—James and Joseph, Judas and Simon, besides several sisters, quite a flock, you see. Thus, there were many daily needs to be met; and it was no place for idle hands.

Mary would cook, and wash, and spin, and sew; and bring water from the fountain. While Joseph, a kindly, elderly man, chosen to be the earthly father of Jesus by that same divine wisdom which selected Mary for His mother, instructed and guided and ruled over the household and toiled at his carpenter's bench. Jesus worked with him, helping to pro-

Brother Bud's Good Samaritan Fund



Don't let the beloved Samaritans forget that the Christmas holidays will soon be here. The Good Samaritans Corner is asking a small offering of every HERALD of HOLINESS reader in the United States of any faith or order. I am not asking for anything large, but for something good. Just to think! If every HERALD of HOLINESS reader would send a silver dime or a quarter to the Good Samaritan fund during Christmas week, and some name of an institution that he or she would love for the HERALD of HOLINESS to go to—just think of the amount of money that could be raised, and the number of institutions the HERALD of HOLINESS would go to! It would put no one to extra trouble and we could send the HERALD of HOLINESS to thousands of institutions.

One thing we are going to plan for a little later and through the Good Samaritans corner: We are going to send the HERALD of HOLINESS to every missionary station that we can hear of throughout the whole world. We are going to ask our friends to give us some of the big pieces along then. Lots of men ought to give us some tens on that and some ought to give us fifty dollars; and we want the blessed old HERALD of HOLINESS to carry the message of full salvation to every mission station on the globe that we can hear of. That is where our language can be understood and spoken. I want to take it up with Brother Paul Rader, of New York, president of the Christian and Missionary Alliance, and our Methodist and Baptist and

Presbyterian brethren. We want to get their stations in the foreign fields where we can send them this great paper, as a thank offering to the Lord for what He has done for us. For we have been blest above all people in the known world.

For while other nations are starving to death, our land is simply groaning under the burden of good foodstuff. The greatest wheat and corn and potato crops, and cattle, and hogs and sheep, chickens, ducks and geese, apples, peaches, plums, pears—there have never been such crops in the history of our nation as God gave the people in the United States in the year 1920. We have been unusually healthy; no plague has touched our nation so far, the all-seeing Eye has been over us, the everlasting Arm beneath us, and God has told us in His Word that He would open His hand and satisfy the desires of every living thing. Today we rejoice that God has given us such a wonderful land. With the people of America, every day should be Thanksgiving, and seven days in the week should be Sunday; that is, the day to rest in the Lord, and believe God, and study the Bible, and to wait on the Lord until we hear from heaven.

Then when we think of the wonderful privileges that God has given to the people called the Nazarenes in this country—to have a church home where every single member is free to sing, shout, testify, and love God with his whole heart, soul, mind, and strength. As a people we are delivered from the tobacco curse. We are not lodge-ridden, we don't have to have shows nor movies to entertain us. We are tickled to death over the fact that we are saved and sanctified and on our peaceful march from earth to glory. While many other churches are trying to get the people to come, the Nazarenes are trying to make room for the crowd they have got. If the table is set the hungry multitude will come and eat. In perfect love, UNCLE BUDDY.

vide for the large family of growing boys and girls, cheerfully submitting Himself to His parents' will and their need of Him.

And so the years went by, eighteen of them, in which He worked with His carpenter's tools—the "silent years," as some have called them; though they speak sweetly and clearly to the keen ear of love.

Were they wasted, those days in which He learned to do common things, and "make common things for God"?

No, they were a preparation for the work which awaited Him out in the big world. And it was the only way in which He could be made like unto His brethren in all things, so that, when the time came for Him to speak to men, He could speak as One who knew their hearts and understood their needs.

Home Campmeeting, Chicago

Our third convention was held in the First Church at Chicago, November 23d to 28th. As the readers of the HERALD of HOLINESS remember, this is one of our great institutions of the nation, with Rev. W. G. Schurman as its faithful pastor and Rev. F. M. Messenger the assistant. This church has a very large congregation, a splendid board, with one of the great Sunday school superintendents of the nation; and this church is one of the places where there is always something going on that is good.

Our convention was unusually large, by far one of the largest of its kind that we have ever held with the Coast-to-Coast work, either with our own people or with the National. We had twenty-seven denominations represented and one hundred and thirty local churches. At times the great church was crowded until every seat was taken and standing room occupied and scores of people turned away. Brother Schurman with his faithful band had been running a week when we arrived. They had had some fifty seekers at the altar, and during our week we had near seventy. I have never seen so much money raised with such ease and with such joy and satisfaction as it came in the Chicago convention. There was raised for all purposes about twelve thousand dollars, and this was no drag-out collection. The offerings ran like a beautiful altar service at a great campmeeting where they were praying and shouting

and weeping. Brother Schurman has one of the greatest churches with more life and fire and juice and unction and power and glory at the present time than I have ever seen in any church. The old First Church at Chicago is on the map to stay.

It was a great delight to meet with so many of the old friends. They are too numerous to call them by name, but thank the Lord, their names are in the Lamb's Book of Life. We had with us our District Superintendent from Olivet, Brother Charles A. Brown, with a great many of his pastors to shout on the battle, and they did the thing up exactly right. I know of no crowd nowadays on the face of the earth that is equal to a great band of fire-baptized Nazarenes. They will simply tackle anything this side of the hot door of the pit. The boys come up with their faces shining and their faith knows no limit. They have done wonderful work on this District during the last year. Brother C. H. Strong, of Bloomington, has built and dedicated a twenty-two thousand dollar church within the last year. This is a wonderful showing for this young man. But the reports were great from everywhere. At last the Nazarene boys are getting their feet down, and have simply got a spring in their heel and a well in their soul and glory in their eyes and are determined to win at any cost on earth. They don't say, "How many enemies have we got?" but "Where are they?"

Of course, Brother Schurman's church in Chicago is the leading church on the District, and there is a stream of fire going out from old First Church to all quarters of that great Illinois District. We had Dr. Moore, president of Olivet University, with us for a part of the time. We had Brother Winfred R. Cox from far-off Greensboro, N. C., with us part of the time. He is president of the International Bible School in Greensboro. We had visitors from Los Angeles, Pasadena, Brooklyn, and all the Central States well nigh represented, and they got their cups full and went back home rejoicing.

Our readers will remember that it was in this Chicago convention that Rev. John Norberry from the John Wesley Nazarene Church, of Brooklyn, joined us to stay with us at least till January and maybe till the last of May. It has been in the mind of our beloved Brother Ruth to put on a second party. If it can be arranged Brother John will probably go with the second party. We now have about eighty calls. The readers will remember that this party

of Coast-to-Coast workers is not out for Home Missions. We are sent out under the General Board of Home Missions and Evangelism, and we go under the auspices of that great wing of our church. It is strictly our business to get sinners converted and believers sanctified and gather our pastors with their District Superintendent together in some central location and hold what we call a Home Campmeeting. The District Superintendents are in charge. They have a great rally every morning to read papers and discuss various programs for their District, while our party comes in every afternoon and night with a great red-hot evangelistic service, and so far our campaigns have been wonderfully owned of the Lord.

In Chicago they gave us one hundred four dollars and thirty-five cents for subscriptions and to the Good Samaritan's Corner. In three conventions we have picked up over two hundred dollars. Don't you think that is going some? And the end is not yet. Glory to God!

We must not forget to try to tell you something about our wonderful foreign missionary rally in Chicago. Our dear little Sister Stella Crooks was in charge of this rally. Miss Ida Vieg represented China in a most touching way, and our little Texan, Miss Lela Hargrove, represented dark India in such a wonderful way. And when that little girl told about going into a great dark outlying district of India surrounded by a million heathen and sixty miles from any other white person, and how God enabled her to stand there alone and look into those pitiful brown faces and tell them of Jesus until those Indian women would come up and look on the first white face they had ever seen, and take her hand in theirs and rub it and turn it over and look at it, and as she told them about Jesus they would get on their knees and beg Jesus to take them—it was the most heart thrilling message I think I ever heard from any human being, from poor old dark India. You are not surprised then, that between ten and eleven thousand dollars was given for Foreign Missions.

Don't forget that God has given the Nazarenes the greatest field in the world at home and abroad. They have got the greatest message in the world and are delivering it and the world is hearing it. Praise His name! Let all the Nazarenes buckle up their belt a little tighter, and get ready to make 1921, if Jesus tarries, the greatest year in the history of our church. By the grace of God we are going to do it. Pray on, believe on, and expect to go on. In perfect love, Reporter.

NORTH PACIFIC DISTRICT

We have made some adjustments in the work, such as placing Mukilteo and Marysville under the care of one pastor instead of two, which arrangement is working splendidly and will result in a saving of \$600 or \$700 of our Home Mission funds. Brother J. W. Frazier is the efficient pastor.

All the places that were left "to be supplied" at the Assembly now have good pastors on the job who are vigorously pushing the fight against sin and Satan. At Victoria, Brother W. W. Parker came to the rescue shortly after the Assembly and reports slow but steady progress. We are planning a great campaign for this place early in the spring, with Rev. J. T. Little and the Smith family.

Brother John R. Patrick took hold of the work at Kirkland a few weeks ago and has won the hearts of the people and is launching out for larger things for that field.

At Bellingham, Brother J. C. Anderson is just beginning to get the situation in hand. At this writing Sister Arnold and Brother and Sister Douglass are starting a revival with better prospects than have hitherto been seen at this place.

A most excellent couple, Brother and Sister Fenton, recently from Canada, are just getting settled at Rogue River, Ore. We feel sure they will make it hot for the Devil in that community.

We had the privilege, early in the Assembly year, of making a complete itinerary of the District with Rev. F. E. Blackman and wife and Miss Amber Tresham, outgoing missionaries from this District, thus coming in touch with each church and learning the needs of the entire field. The missionary campaign was one of great blessing to all the churches. Over \$17,000 was pledged for Foreign Missions and a great spiritual uplift came to the various congregations. Many times the glory fell and scores of young people were led to dedicate themselves to any field to which God might call them.

The Smith family, of California, have been a great blessing to the District. Following the Assembly they conducted a fine meeting at Salem, Ore. Over twenty additions to the church resulted from the Salem meeting. Their next meeting was at Canby, Ore., where they were so loved by the people that

they go back for another meeting in December. Their meeting at Kalama, with our indefatigable pastor, Brother D. P. Henry, was a triumph over the Devil and adverse weather conditions. The tent blew down two or three times, the rain fell in torrents, but these people just kept right on in spite of unfavorable conditions and won a complete victory. Hallelujah! The struggling churches at Mukilteo, Marysville, and Monroe have each had such a visitation of grace under the faithful ministry of this gifted branch of the Smith tribe that we verily believe our work at these places is now established for good.

Sister Arnold's meeting at Everett was much blessed of God and would have had a wider influence had it not been for hindering circumstances. Sister Arnold is a gifted preacher of the old-fashioned gospel and is a woman of great faith and prayer. Her ministrations are always a blessing to the church.

Brother Guy A. McShane, who came to us from another church last Assembly, is pushing along most successfully at Seattle, while his brother, J. E. McShane, who came to us a little earlier from the same church, is greatly beloved by the people at Ashland, Ore. These are good men and true, faithful in life and teaching to the Wesleyan type of holiness.

At Tillamook Sister Mary T. Clink, late of the Alberta Assembly, is planning a forward step for that place. A new church is essential there if we are to do the work God has laid upon us to do. We hope the people there will catch the vision God has given the pastor and that before next Assembly we shall have the pleasure of dedicating their new church. Amen!

Brother Bowes, with renewed strength of body and spirit, is making large and comprehensive plans, not only for old First Church, but for the whole city of Portland. God bless him good.

The godly men and women who are holding on in the more isolated places are the special subjects of the divine care and love, and we wish to assure them they are not forgotten by us whenever we turn our faces toward the skies in prayer. We are depending on you and are sure you will not disappoint us or God. Amen!

G. S. HUNT, *Supt.*

ARIZONA DISTRICT

We are enjoying the blessing of God in good measure on this young District. We began active work on the District about the first of October. Up to date we have held two very successful revivals and organized one church.

Our first meeting was with Pastor Wells at Glendale. God gave a fine meeting. Over a hundred seekers, twenty new members, and \$3,600 raised for a new church.

Pastors H. C. and Mary Lee Cagle carried on a revival campaign at Chino Valley during our Glendale meeting. At the close we went to Chino Valley, organized a Church of the Nazarene, and took in seventeen fine members. This was originally a mission church. They owned an acre of land and a nice church building. All the property was deeded to the Church of the Nazarene. We purchased a nice parsonage and moved it on the property. Sent for a pastor, Rev. Anna B. Haynes. She has captivated the hearts of the folks and the work is going on.

Last night we closed a very fine revival campaign with Pastors Cagle at Peoria. For three weeks we shelled the Enemy's trenches. When the battle was over more than one hundred and fifty had been slain and forty became members of the local church. Finances came easily, b'ls all paid, evangelists well supported, good love offering for pastors, saints rejoicing, and much prejudice broken down.

We begin next Sunday at Phoenix with Pastor Pritchett. We will go from Phoenix to Chino Valley, on to Somerton church, and then out into new places. Cotton prices have taken another jump (down), little ready money in the country. But our God is not broke, neither poor, and has not turned bankrupt. We will shell the Enemy while God supplies ammunition, of which there seems to be no end of supply. We ask the prayers of the great Church of the Nazarene family in behalf of the work on this District. We have launched an aggressive campaign and need your prayers and co-operation. The Bethany Home, a tubercular sanatorium, has recently become the property of this

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

THE WORD MADE FLESH

MANIFOLD are the wonders of the first advent of Jesus into the world. Beyond question it is the greatest event recorded in all history, for as one has said, "He is the center of all history"—the beginning and the end; that around which all gathers and toward which all moves. However, it shall not be our aim to consider any particular phase of this great event, rather we shall endeavor to draw a parallel between the incarnation of the eternal Word, and, if we may speak of it in such a way, the incarnation of the written Word. The incarnation of the eternal Word occurred when He who was with God and was God was made flesh, while the incarnation of the written Word occurs when one is born again by the Word of God.

Concerning the incarnation of the eternal Word, John 1:14 gives us a very complete statement. One has said of this verse, "If we measure it by words it is very short, but if we measure it by the nature of its content it is very long." It appears in these few words the aged apostle sums up the incarnation of the eternal Word as it was beheld and understood by those who followed Him in the days of His flesh. The first clause of this verse, "And the Word was made flesh," presents to us in the simplest of language one of the greatest mysteries of the Christian faith. But without inquiring into this mystery we observe that the plain meaning of these words is that the incarnation was a reality. That our Lord Jesus really took upon Himself the nature and likeness of man, in all things except sin. Like ourselves He was born of woman, though born in a miraculous manner; like ourselves he grew and developed in wisdom and stature, passing from infancy to boyhood, and from boyhood to man's estate; like ourselves he hungered, ate, thirsted, drank, was wearied, slept, suffered pain, rejoiced, and was moved to compassion. Having become flesh He read the Scriptures, prayed, was tempted, in youth was subject to His parents, in manhood was subject to human government, and at all times submitted His human will to the will of God the Father. While this union in the man Christ Jesus of the Word and the flesh was accomplished by a veiling, and an emptying out of His eternal prerogatives and glory, it in no wise wrought any change in the eternal Word. Rather He transformed the potentialities or possibilities of the flesh into glorious actualities. The flesh thus became the means of revealing God.

The incarnation was not an appearance of only a short time, a ghost or phantom, but one of many years—"And dwelt among us." For thirty-three years He abode with and entered into all the familiar relationships of men. His life was lived surrounded by the throng and multitude. Weary and desirous

at times to be alone He never turned away the multitude that sought Him out and gathered about Him. His life was lived in the presence of others; He tabernacled among men. The concluding part of the verse reads, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." His humiliation could not hide His glory. Furthermore, this glory was such as to mark Him as the only begotten of the Father. Lightfoote has paraphrased this expression to read, "We saw His glory as what was worthy, what became the only begotten Son of God." He did not glisten in worldly pomp or grandeur, according to what the Jewish nation fondly dreamed their Messiah would do, but He was dressed with the glory of holiness, grace, and truth.

We have no one verse which describes the parallel incarnation that we have indicated, the incarnation of the written Word, but the truth is presented again and again in the Word of God. The written Word becomes incarnate when one is "born again by the word of God" 1 Peter 1:23. It is therefore to such a one not only the inspired Word or Bible but a part of their very being. It is put in their minds, hidden in their memories and inscribed on their hearts. Into every activity of life it enters with us, but by none of these experiences is it changed. It takes the hunger and the desires of the flesh and transforms them into glorious realities. So active does it become that it makes us nothing less than epistles of Christ, written by the Spirit of God known and read of all men. Thus in us the written Word becomes flesh and through us makes known its glorious truths, its wondrous beauties, its incorruptible nature, and its transforming power. Again, like as the eternal Word when made flesh dwelt among men, so the written Word when made flesh dwells among men. Talmage once said that a Bible under your arm with a leather binding is good, but the Bible inscribed on your heart, bound with the flesh of your human nature, was infinitely better. If we will fill our minds and hearts with it, order our lives and conversations by it, we will ever be a blessing and help to those we dwell with. The effects of the written Word made flesh are very similar to those of the eternal Word made flesh. The glory can not be concealed. Possessing the graces of the divine nature and bearing the fruit of the Spirit we will reveal that we, too, are the sons and daughters of the Father.

John 1:1-14.

Phil. 2:5-8.

1 Peter 1:23.

2 Cor. 3:2-4.

Col. 3:16.

Hebrews 10:16.

Psalms 40:8.

District, the trustees of the former organization deeding the property to the Church of the Nazarene. Under the management of Rev. Q. A. Deck, a Nazarene, we hope to have a great institution to assist unfortunate victims of this awful disease, as well as to point them to the Lamb of God that taketh away the sin of the world. We are planning work among the Mexicans and Japanese of the state. Brethren, pray for us.

EARLE F. WILDE, *Supt.*

PASADENA UNIVERSITY

This is by far the greatest year in the history of the university. Our enrollment is running close to 60, including our Los Angeles department. This is a

great student body. But not only is the student body great, but the faculty of thirty-six members is not surpassed in the holiness movement. This year the university has its own Sunday school, Sunday services, and midweek prayer meetings. At these regular services, including the chapel services, we are safe in saying that there have been between two and three hundred seekers since the school opened in September. There have been no less than a hundred and twenty-five the last month, until there are but very few unsaved students in the school.

The faculty and students with the friends who attend the services at the university have undertaken to support the president and to take care of the educational and home and foreign missionary obligations of the university, thus relieving the Board of Trustees of that financial burden. In addition to this the faculty and students have pledged

the handsome sum of \$10,000 toward the great million-dollar campaign now on for buildings and endowment. They are determined to help make Pasadena University one of the great schools of America.

At the present time there are from 200 to 250 young men and women working their way through, and we are in a position to furnish work for many more who are really able and willing to work. This does not mean that you can come to Pasadena and lay around, and get through, for if you come you will have to work, and study hard; but it does mean that you can find plenty of work that will pay all of your expenses, if you are determined to get an education. Not a single student who was willing and able to work has had to leave for lack of something to do.

Dr. J. W. Goodwin preached for us last Sunday and there were at least four hundred people in attendance on the services at the chapel, and an offering of some \$80 was given for the China famine relief, besides the regular offerings. This is very good when we remember that we have no separate church organization, and that a very large number of our students, who are working their way, attend the services and help to swell the numbers in the Sunday school and Sunday services of the First Church, Pasadena, where our beloved Brother Cornell is pastor. There is nothing that has contributed to the upbuilding of the Pasadena First Church so much as the Pasadena University. Scores of families, and students who have come to attend the university or to send their children to this school have found a church home in First Church, Pasadena, and we are glad to see this splendid, loyal, sacrificing church grow and multiply.

A. O. HENRICKS, Pres.

NAZARENE BIBLE SCHOOL AND ACADEMY

So far we are having a good year at the Nazarene Bible School. Brother Chambers, our new president, is a level-headed. Holy Ghost man, and has the work well in hand. From the first, the boarding department has been crowded. We believe God is going to give us larger and better quarters soon. The spirit of revival has been on, and most of the students who came to us unsaved have been saved or sanctified. The chapel services have been times of victory—we believe there are greater things yet ahead.

Brother Young and wife, our new pastors, are much loved by the church and school. There is beautiful harmony in church and school. Brother J. B. Chapman recently conducted a good meeting, in which quite a number were saved or sanctified.

A great work has been done by those who have labored here in the past, but we believe our borders are to be greatly extended in the future if the friends of holiness will be true to the larger vision He is giving. Let us all press the battle as never before.

E. D. CORNISH.

AN OPEN LETTER

DEAR SAINTS AND FRIENDS. *Grace be unto you, and peace from God our Father and the Lord Jesus Christ.*

Since writing that article, "Some of the Needs of the Home," that was printed in our dear HERALD of HOLINESS in November, I am receiving through almost every mail letters asking me as to our special need, and how to organize and run Dorcas Societies, so am taking this way of answering all of our good friends.

As I said in the article in our paper our needs are varied and some very urgent. I shall name some of the most urgent that we have at this writing: Two or three electric irons (eight pounds), sheets, table linen (table four yards long), towels, suits for our larger boys, three boys from sixteen to seventeen years of age (long trousers), hose for boys and girls of from four years of age to nineteen years of age.

Now as to organizing Dorcas Societies, they are organized the same as any other society—president, secretary, treasurer. Their motto is, "Pray and Work." They are not to be AT ALL social times or social organizations. We want to urge on all and every one to see to it that their society is just as spiritual as can be made. The work is making garments, sheets, pillow slips, woven rag rugs, quilts, soliciting everything that can be used in our home, such as groceries, fruits, vegetables, dry goods. Dry goods stores can be solicited to good advantage as well as grocery stores. Make your meetings times of prayer, for we need your prayers so much.

Yours in His glad service,

Mrs. EMMA TRAIL, Matron.

P. S.—Of all the papers and literature that come to our home the dear HERALD of HOLINESS is the most welcome and enjoyed.—E. T.

Figures Won't Lie!

ASTOUNDING facts given in "Modern Use of Tobacco" by D. H. KRESS, M.D.

NONE KEENER, CHEAPER, BETTER!

READ IT

The tobacco evil, which originated in a practice of the American Indian, has now assumed the proportions of a national menace. It is being used earlier in life than ever before, the practice being begun at an average age of less than eleven years.

In a study by six Canadian insurance companies it was found that the mortality rate of non-smokers was 50, that of moderate smokers 93. Secretary Daniels, of the navy, recently made the statement that only one out of every six applicants for naval service is accepted. Tobacco cripples spiritual and intellectual life before physical life suffers greatly.

We are spending one-half billion dollars for tobacco, or TWICE as much as we spend for bread, THREE times as much as we spend for education, and FIVE times as much as we spend for the spreading of the gospel of the Lord Jesus Christ! Our tobacco bill amounts to fifty dollars per second, night and day. Is it not time we were giving this question serious thought?

Pastors and evangelists should circulate this booklet by the thousands. Send for a quantity at once. Sent postpaid.

EVANGEL COLPORTAGE AND TRACT SOCIETY
2109 Troost Avenue,
Kansas City, Mo.

FOR THAT CHRISTMAS GIFT
A year's subscription to the Herald of
Holiness at \$1.50

CLOSE OF TEN YEARS' PASTORATE

Sunday, the last day of the fourteen days of revival effort conducted by Rev. I. G. Martin, was a day long to be remembered. We had previously tendered our resignation after a ten years' pastorate, owing to the declining health of our parents, it having become necessary for us to go to southern California for the winter. On Sunday morning, as we stood inside the altar rail, and the congregation marched past to bid us good-by, there was scarcely a dry eye in the audience. Wonderful have been the blessings of the Lord upon us during these ten years, and it is with deep gratitude to God for His presence and blessings that we affectionately commend this people to Him for His guidance in the future.

On Sunday night, the closing service, the altar was lined with seekers and the weeping of the penitents was mingled with the shouts of victory of those who had prayed through. When all had come through to victory we bade them a last farewell and started the following week for Pasadena, Calif. We pray God's richest blessing and benediction to be upon and abide with this faithful and devoted people, who have stood so loyally by us during these years of battle and conflict in the army of the Lord.

MARTHA HOWE.

WHEREAS, Our beloved pastor, Martha Howe, who has been with and led us on since the organization of the church in her father's own house ten years ago, until it has become one of the most solid and substantial churches of the Chicago Central District; and

WHEREAS, It seems necessary that she should give up the pastorate and go with her father and mother to southern California for an indefinite period; be it

Resolved, That we hereby express our heartfelt appreciation of the benefits which have resulted from her life and ministry in our midst and that we tender her our hearty acknowledgment of her services; and furthermore that we covenant to pray for the divine blessing to be upon and abide with her as she goes from hence and in due time safely conduct her back to her home.

EDIE CUNNINGHAM,
MARTHA POLK,
Mrs. ANNA PRIMMER,
Committee.

AMONG THE CHURCHES

WARREN, PA.

—A two weeks' revival meeting held in our church just closed. Rev. Virgil H. Fisher, our pastor at Pittsburgh, Pa., did the preaching. He is one of our best young men, and a strong and interesting preacher. Many were definitely blessed and all were helped under his ministry. Rev. Frank Watkins and wife had charge of the music. They are among the very best in their line in the field, and have recently united with our church. The ladies of our church have just recently sent a barrel of newly made clothing to our Orphans' Home at Peniel, Texas. The Sunday school took a cash offering for the same institution on November 21st. In response to a telegram sent out by Brother E. G. Anderson a cash offering was taken in the church last Sunday evening for the relief of the famine stricken of China. "The best of all God is with us."—C. R. Chilton, Pastor.

GASTON, IND.

—God's blessings are upon us and we are pressing on. The church has "caught the vision of a world that's lost," and prevailing prayer is on every heart. Brother and Sister Guy C. McHenry, our outgoing missionaries to the West Indies, were with us November 22d, at which time he gave us a heart-stirring message, and ten precious young people bowed at the altar, consecrating their lives to God for the foreign field; the fire fell and the glory came on us.—Rev. Elizabeth Ford, Pastor.

HENRYETTA, OKLA.

—Truly these are great days for the Church of the Nazarene at Henryetta. We have received twenty-four new members since the Assembly, for which we thank the dear Lord. We had one hundred and twenty-five at prayermeeting on last Thursday night, the glory was on, refreshing showers came from the presence of the Lord.—M. G. Jobb, Pastor.

EAST PALESTINE, OZIO

—We have had seekers at various times and in different numbers. Over three hundred and eighty have knelt at the altar since we came in October, 1919, and forty-four have united with the church, eight were given license at the last Assembly, and six are in school at the Eastern Nazarene College. We have several others who have definite calls to some branch of Christian work. Our Foreign Missionary pledge of \$1,500, made at the last Assembly, has been covered by three of our members and what the rest will do will be extra. All our bills of consequence are paid and pastor has been paid promptly at the end of the week.—J. D. Tompkins, Pastor.

NASHVILLE, TENN.

—The special revival meetings at First Church closed Sunday night, November 21st. God was present in quickening, saving and sanctifying power during the entire meeting, which continued over three Sabbaths. Just forty-nine souls knelt at the altar for prayer during the meetings, and most of them found the blessing they sought. Dr. C. E. Hardy did the preaching, which, we can truly say, was in demonstration of the Spirit and mighty power. This

FOR THAT CHRISTMAS GIFT
A year's subscription to the Herald of
Holiness at \$1.50

meeting, accompanied as it was by gracious outpourings of the Holy Spirit throughout, we consider the first instalment of the "great revival" for which our pastor and people have prayed for months past. In cottage prayermeetings and missions scattered over the city prayers continue to ascend the "hill of the Lord," and we are confident God has more for us yet. Our expectation is from Him, for "He is not a disappointment." To Him be all the glory.—Mada C. Taylor, Reporter.

MALDEN, MASS.

—Rev. William O. Nease and Professor C. C. Rinebarger came to Malden on October 17th to hold a three weeks' revival and God has greatly honored their work and the prayers of His people. Prayer was the keynote of the whole meeting; it was the theme of the church before the evangelist arrived and it was this that he urged above all things else when he came—that we should pray. God answered and flooded the church with His glory, and the Holy Spirit wooed and won many souls to Jesus. Some who have never dared before to trust His offers of mercy found salvation in this meeting; some backsliders were reclaimed and believers were sanctified, and precious children and young people of our Sunday school were saved and promised to live for God alone. We praise Him for these who have been added to the kingdom! It is our purpose to keep the revival fire burning in Malden.—Bertha M. Todd.

BLOOMSBURG, PA.

—The writer closed a blessed revival meeting with this church, last Sunday night. The meeting continued ten nights and most of the services were crowned with seekers and finders. Rev. Brother Kraft has been used of God in this charge and has a fine people and a nice newly enlarged church in which to worship. This was the third revival I had held for these dear people and was their pastor two years and a half but never found them so blessed both spiritually and financially as I did this time. Our District Superintendent, J. T. Maybury, was present for the last Sunday and raised sufficient funds to pay for all improvements on the church, which was several hundred dollars. He also preached twice. Rev. T. L. Weind was present over the last Sunday and assisted by preaching once and boosting the good work along. Bloomsburg Church of the Nazarene has the confidence of the best people in town.—W. D. Shelor.

CUNDY'S HARBOR, ME.

—We praise God for the defeat of the Devil in the recent meeting conducted by Elder F. W. Domina as preacher and Miss Anna Place as singer.

They were with us over three Sundays, and this city was shaken by the power of God as never before. Brother Domina preached with the power of God each day and three times on Sunday, and Sister Place won the hearts of all with her sweet singing. The attendance was good. Fifteen seekers found that which they sought—seven being converted, five sanctified, and three reclaimed. The people all around these shores are stirred as never before.—Elder Joseph Richardson.

FITCHBURG, MASS.

—November 21st was a high day among us, God blessing in both services, and seven seekers kneeling at the altar in the evening service. There is a deep spiritual atmosphere, conviction is on the people, and God is speaking. Though disappointed in our arrangements for the fall campaign, yet with continued

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prayer and supplication with thanksgiving God is mightily manifesting His power and giving us the desire of our hearts. Rev. Stella B. Crooks and Sister Ida Vieg conducted a precious missionary service on November 8th, and our church will go over the top for missions this year. Never have the finances come easier, and the kindness of the people toward the pastor is beautiful to behold.—Ernest Dearn, Pastor.

GLENDORA, CALIF.

—We are glad to report that the Church of the Nazarene in Glendora, though but fifteen in number, is trying to do the Lord's work. Our pastor, Brother N. J. DeBoef, a student in Pasadena University, in company with two or three other students, opened a mission here about six months ago which has resulted in our present church. The Lord is blessing, and we go forward in His power.—Doty L. Anderson, Secretary.

NORTH LITTLE ROCK, ARK.

—The work here is doing nicely. We have salvation times in the regular services. Received two members last Sunday, making a total of seventeen since we returned as pastor. The Sunday school, under the leadership of Brother Thomas Wortham, has an attendance of nearly one hundred. The pastor's salary has been increased to \$35 a week, and the check comes every Monday morning. We find the budget system a success, where each one brings in the tithes. May God help us to have, in this respect, as much religion as the Mormons.—S. D. Slocum, Pastor.

DENISON, TEXAS

—The Assembly report revealed that more than \$3,000 was raised for all purposes in the year just past, as well as \$1,100 to be paid this Assembly on the good church property located in the heart of the city. Also thirty-nine finders at the altar and several additions to the church. At the annual church meeting the budget system was adopted, and the pastor's salary raised. Last Sunday, the first following the Assembly, four young men requested prayer, and two came to the altar as anxious seekers. On Thanksgiving evening a splendid union service with the other churches was conducted in our church, with precious unity of spirit.—George M. Akin, Pastor.

OSAGE, OKLA.

—Prospects for the church here are good. Salvation is among us, two seekers praying through in a recent Sunday night service. An all-day meeting with dinner at the church was greatly enjoyed Thanksgiving day. This church of twenty-three members pays the pastor \$140, and will soon have one of the best parsonages on the District. We are out of debt, meet the apportionments regularly, and believe in doing work for God.—F. C. Savage, Pastor.

SASAKWA, OKLA.

—The meeting at Lone Dove schoolhouse, near here, was a great victory. Many seekers prayed through, a goodly number were gathered to be organized into a Church of the Nazarene at the coming of the District Superintendent, and a third blessing delusion was broken up. These people are going in for the real work of the Lord.—Roy J. Jacobs.

BAKERSFIELD, CALIF.

—Our church is in good shape, both spiritually and financially. At the last meeting of the church board the pastor's salary was raised to \$25 a week, with more in sight. We have a loyal band of Nazarenes, who believe in doing things for God and are pushing the battle here.—J. Leslie Freels, Pastor.

MACWORTH, SASK., CAN.

—We just closed a revival campaign with Brother M. W. Gunn, evangelist, at Sister Butte schoolhouse, near here. There was good attendance and several were saved. A Nazarene class was organized on

TELEGRAMS

HERALD OF HOLINESS: Kansas City, Mo.

To HERALD OF HOLINESS readers: If you could be in that famine stricken part of China where our missionaries are, and as the writer of this message has been, and walked in their streets and taken them by the hand and looked into their faces, and listened to the voices of their children and now know that multitudes are so impoverished as to eat the flesh of those dead from starvation, and know that millions more must die of starvation unless speedily relieved, you also would feel like selling clothes from your back and shoes from your feet to get money to send them if possible to save them from such suffering and death. Do your best.

H. F. REYNOLDS, Gen. Supt.

HERALD OF HOLINESS: Kansas City, Mo.

We are confronted with the fact that we need \$20,000 by January 1st in order to close the year without a deficit, and to provide for some very urgent needs in the different fields. The first response to this appeal has just come from General Superintendent H. F. Reynolds. His contribution of \$50 represents real sacrifice. May we appeal to the readers of the HERALD OF HOLINESS to do all they possibly can, both through prayer and through gifts, to help us secure the whole amount. We must not fail. Contributions may be sent to your District Treasurer or to the undersigned.

GENERAL BOARD OF FOREIGN MISSIONS,
E. G. Anderson, Treasurer,
2109 Troost Ave.
Kansas City, Mo.

HERALD OF HOLINESS: Frankfort, Ind.

Wonderful day at dedication of basement of church. About three thousand dollars raised with a membership of thirty-five. Dr. J. E. L. Moore, president of Olivet University, and Aeolian Quartet in charge. Message in sermon and song was delightful, and several were definitely blessed.

B. H. GRIMES, Supply Pastor.

HERALD OF HOLINESS: Vincennes, Ind.

Two great missionary services in southern Indiana. Bicknell \$7,000, Vincennes over \$800. These churches are surely catching the vision.

STELLA B. CROOKS, Field Secretary.

November 9th, with eleven charter members. The writer was appointed pastor of the new class in connection with our church at Macworth, which was just a year old on the same date. God's manifest blessing is upon us, and we push on in the name of the Lord.—H. H. Tromburg, Pastor.

RICHMOND, IND.

—Good meeting, splendid results. Rev. F. W. Cox, the evangelist, and his wife, have done some untold and intelligent preaching. Some clear conversions and sanctifications. A blessed healing service. Last day we raised, from about forty members, \$1,616 for church repairs and the yearly budget. This was raised in about thirty-five minutes. We give God all the praise. Our pastor, Rev. J. W. Crawford, is doing an excellent work.—Rev. J. W. Mount.

SHERMAN, TEXAS

—During the past year 125 seekers prayed through at the altar, thirty new members were added to the roll, nearly every family in the church takes the HERALD OF HOLINESS, and \$6,380 in cash was raised for various purposes. The first Sunday of the new year was graced with His presence. We are now raising the money to meet the last note, and expect to burn the mortgage on Christmas day.—M. V. and Bessie Dillingham, Pastors.

GALESBURG, ILL.

—Our new church building was dedicated November 21st. God was with us, and His blessing was upon us. Rev. M. F. Lienard held a revival previous to the dedication in which there were many seekers. This church was organized June 27, 1920, and God has been with us all the time since. The building is conveniently located in this thriving city of 25,000 people, and is the only holiness church in Galesburg. The pastor lives at 794 E. Berrien street.—C. R. Mattison, Pastor.

DURANT, OKLA.

—In the two weeks' meeting recently closed not so large a number found the Lord, but each one re-

ceived a definite experience of grace. The church also was greatly helped. Rev. T. W. Sharp was the evangelist, and truly proved himself a man of God. Two new members were received into the church.—W. H. Minor, Pastor.

ARNOLD, NEB.

—We began meeting November 3d in a rented building, as we have no church here. Opposition against us was great at first. But under the Spirit-filled messages in gospel and song given by Jarrette and Dell Aycock, evangelists, the opposition melted away and conviction came on the people, resulting in seventy-four seekers at the altar, most of them praying through to definite victory for pardon or holiness. Thirty-one souls prayed through to victory the last day of the meeting and ten united with the church, and we are expecting others to take a

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stand with us soon.—Rev. V. A. and Anna Scofield, Pastors.

MADILL, OKLA.

—Our services are good, crowds are increasing, and we are looking up. Brother J. C. Henson of Bethany-Peniel College was with us yesterday evening, bringing a very helpful message.—J. W. Dodd and Wife, Pastors.

ARMET, COLO.

—From two to five seekers are either saved or sanctified at every meeting. In yesterday's service two seekers were gloriously saved. We are in the battle for souls.—T. H. Celander, Reporter.

TRENTON, TENN.

—A good revival, one of the best in its history, has just closed in our church at Walnut Grove, near here. The writer was assisted by Rev. J. L. Sanders, who did most of the preaching, which was honored by the Holy Ghost. Conviction was on the people, and quite a number bowed at the altar, fifteen praying through. Six united with the church.—George W. Pirth, Pastor.

SHAMROCK, OKLA.

—Our meeting closed November 21st with victory. Rev. I. M. Ellis did the preaching and Miss Eupha Beasley the singing. The Holy Ghost preaching and singing of these two workers brought conviction on the people, and forty-seven seekers were either reclaimed, saved, or sanctified. Twenty new members were added to the roll. Several seekers have been saved since the close of the meeting. We are praying for a building, and believing that God will hear and answer our prayer.—A. Landon, Pastor.

POPLAR BLUFF, MO.

—A gracious revival has closed in the Nazarene mission, with Rev. M. W. Gilbert in charge, in which the Lord did great things for us. The attendance was good. Men and women got under deep conviction for pardon and purity and many were gloriously saved and sanctified. Ten new additions to the church. The saints at this place feel encouraged mightily. We haven't a church house, but God has supplied every need so far, and we still are trusting Him for a place in which to worship.—Mrs. S. Ballard.

WALDRON, ARK.

—God has blessed us in service every time we have met since our coming. We had the orphanage service November 28. The weather was bad and the congregation very small, but the Lord blessed and an offering of \$40 was received, which was \$17 more than our apportionment for this year. We are going to organize a Young People's Society the second Sunday in December, and try to help our young people in a spiritual way. We have only a few young people coming to our services, but they are a fine set of folks, and we are expecting more to come in soon.—Mrs. Ethel Barham, Pastor.

OLD TOWN, ME.

—We are having a series of revival meetings and the Lord is blessing us. Brother Beers, District Superintendent, was with us for ten days and the Lord blessed us. We have also had Sister Crooks and Sister Ida Vieg, returned missionary from China, and Brother O. L. W. Brown. The Lord blessed his work. We raised over \$150 for missions. Song services are conducted by Miss Anna G. Place, the national singing evangelist, who is with us at this writing.—Merle L. Mitchell.

CHICAGO HEIGHTS, ILL.

—Every meeting there are from one to ten at the altar, seeking help from God. The congregation has trebled, the Sunday school has reached the high water mark, and the prayermeeting attendance has broken all previous records. God is in our midst, the Shekinah of Glory is overshadowing our every

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service, the revival spirit is on continually, and we are doing much fasting and praying.—A. L. Ford, Pastor.

CINCINNATI, OHIO

—We have just closed a very precious revival meeting in the First Church of the Nazarene here. There were a number of seekers at about every service. The pastor, Rev. Washington Sherman, is a hard worker. He is greatly assisted by his faithful wife and two accomplished daughters. We have never met nor labored with a finer people.—M. E. Borders, Evangelist.

LEIGHTON, PA.

—On Sunday, November 28th, Sister H. F. Schmelzenbach, returned missionary from Africa, spoke to the church here in all the services of the day. At 6:30 she spoke to women only on "The Problems of the African Women," and at 7:30 in the regular service on "Effects of Salvation on the Heathen." The people are catching the vision. A plate offering of \$105 was received.—A. F. Knapp, Pastor.

WRAV, COLO.

—As a result of the meeting held by Brother Ellis a number of people were saved or sanctified and a church of eight members was organized, to which two new members have since been added.

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A. O. HENRICKS, M.A., D.D., *President*
Pasadena, California

Brother Etherton is now our pastor, and seven seekers have been saved under his ministry. District Superintendent Sanner was recently with us, preaching two helpful sermons. The Lord is with us, and we are going on.—Martha M. Eklund, Reporter.

SANTA FE, TENN.

—This year, the fifth on this circuit, promises to be the very best. We are now at work on a new church building for Sawdust Valley; and on a recent Sunday the balance of the debt on Mt. Wesley church was raised. The recent convention of the Woman's Missionary Society at the Mt. Wesley church was a success. Delegates from each church on the circuit were present, with Sister Claypool, Miss Essie Morris, Brother Collier, and Sister Carpenter of India taking an active part. God made these visiting saints a blessing to the work.—E. T. Cox, Pastor.

KNOWLES, OKLA.

—The faithful band of Nazarenes here have been compelled to discontinue the Sunday night service on account of the coal shortage. We conducted a union meeting in our church with the Methodists on Thanksgiving day; and on the same day, at the noon hour, the Nazarenes came to the parsonage with loads of good things to eat. We are believing God here for great things.—Chester Wickens, Pastor.

HUTCHINSON, KAS.

—The meeting with Rev. J. B. Chapman resulted in the salvation of quite a number and the church was greatly edified. Twenty have united with the church since the meeting began. The church is in good working order, the services are well attended, and the work goes forward with a good degree of victory. Since the Assembly the finances show \$500 paid to foreign missions and above \$200 to home missions. Best of all, our people are united and God is with us.—J. W. Young and Wife, Pastors.

FLINT, MICH.

—The Lord is in our midst and victory is with us. Brother Cooper, our pastor, lives at the foot of the cross, and we never have dry sermons. Seven seekers prayed through at the altar in the Sunday services. We praise God for it.—Mrs. W. L. Duke, Reporter.

HONESTAD, MONT.

—Thus far in this meeting eighteen seekers have been either converted, reclaimed, or sanctified, and some have joined the church. The attendance is good, conviction is deep, and seekers are praying through. We have ordered a number of HERALDS of HOLINESS and Church Manuals for the homes of the people, and hope, by the aid of the Lord and the untiring efforts of the pastors and the District Superintendent to put this church on a solid foundation.—George W. Marine, Evangelist.

MORGAN PARK, CHICAGO

—God is wonderfully blessing this little vine. The saints are growing in grace, and the spirit of prayer and praise is upon the people. The Lord is spreading the table bountifully, and we are enjoying some good feasts. Brother and Sister Ketler are doing excellent work, and there is an awakening among the unsaved.—Bessie E. Seabrook.

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THE LINOTYPE

THE pages of this paper are put into type by a linotype machine, which is really far more marvelous than the pyramids of Egypt, or any of the other wonders of the world.

It is a machine which is operated by a keyboard, like a typewriter, and with almost human intelligence places in a line the matrices from which the type is to be cast, spaces them properly so as to fill out the line to the right length, casts the type in a solid line or slug, and then puts each matrix back where it came from ready to be set up in another line.

The fact that the machine makes solid lines of type gave it its name, "linotype." Another form of machine, called the monotype, casts the separate types and then assembles them into lines. This kind of machine works more slowly than the linotype, and so it is not often used for the rapid work of newspapers, but is used for book-making. On the other hand, the linotype slugs are handled far more easily than lines of separate types. The great advantages of both machines are that constantly fresh faces of type are furnished, clear-cut and beautiful, and that the work can be done so much more rapidly than composing by hand.

A machine for setting up ordinary foundry type was patented in England in 1822 by Dr. William Church. The *Family Herald* was set up on such a machine in 1842, and the *London Times* adopted a typesetting machine in 1860.

In 1860 Felt in the United States patented a device which perforated a strip of paper in different ways for each letter. This strip was then fed into a typesetting machine which also arranged the letters in line. This was the beginning of the Lanston monotype machine.

The linotype was developed and made practical by Ottmar Mergenthaler, of Baltimore. The solid bar of type, however, was invented by T. W. Smith, of the Caslon Type Foundry; and the wedge-space which, when driven up between the matrices that are to form the words, separates them the proper distance was invented by Jacob W. Schuckers, of Washington.

Very briefly, this is the way the linotype works. As the operator presses the letters on the keyboard, the brass matrices which are in a magazine above are released. On the side of each matrix the letter it is to make is cut in intaglio. The matrices fall down to the left in proper order, and as a word is formed the operator presses a special key, whereupon a wedge-shaped spacer falls down alongside the matrices.

When enough matrices and spacers for a line have accumulated, the operator pulls a lever which sets into motion a series of cams, which in turn start a series of arms, wheels, and shafts, which do the following amazing things:

First, the line of matrices and spacers is carried further to the left, and a bar comes up from below striking the spacers (which project below the matrices), and driving up those wedge-shaped strips till they fill out the line compactly.

Then the line thus formed is pressed against a slit in a steel plate, each letter of a matrix being directly opposite the slit. At just that instant a plunger descends in a pot of molten type metal which is on the other side of the steel plate, and a quantity of liquid metal is squirted through the slit upon the matrices, making a cast of each letter. This is the line-o'-type. It is passed along to the right, the rough bits of metal being shaved from base and side by stationary knives as it passes, and is ejected upon a long tray in view of the operator.

In the meantime—all this is automatic—a long arm comes down, receives the brass matrices, which are slid upon it and lifts them up to the top of the machine, thus leaving the spacers behind. These spacers are drawn back into their own magazine from which they came, ready to be used again.

The long arm carries the matrices opposite a horizontal steel bar which is cut in a very intricate fashion, the cuts being different at each space corresponding to the width of a matrix. An endless screw carries the matrices along to the left (as one faces the machine from behind), and as each matrix is brought to the part of the grooved bar, where the grooves correspond to the notches in the matrix, it drops into the channel from which it started.

All of these operations—the setting up of the line of matrices and spacers, the casting of the type, and the distributing of the matrices—are going on at once.

After the type slugs have been used to print from they are remelted and the entire process is repeated.

NOTES AND PERSONALS

In a letter received from Sister Minerva B. Marshall, recently arrived in South Africa as a missionary from our church, we find these encouraging words:

You will be glad to know that God made us a blessing, we trust, on the *Kisumu Castle*. Came down to Durban. A banker's wife heard us singing, came into devotions with us, believed on Jesus, threw away her three Christian Science books that she had with her, and wants the *HERALD of HOLINESS*. Inclosed find draft for a year subscription to the *HERALD of HOLINESS*, which please send at once to (giving the lady's name).

Sister Marshall also sent the names and addresses of fourteen subscriptions to *The Other Sheep*, and closed her letter with this bit of encouraging news concerning her work and the blessings received through reading the *HERALD of HOLINESS*:

God is richly blessing us here in Popenyaan (native name for Grace Station), where I am now at work teaching day school. Miss Martin is our missionary, and I am teaching and studying Zulu several hours a day. I teach both Zulu and English with vocal music and sewing. The *HERALD of HOLINESS* takes the place of the Sunday sermon in English which we so miss here. Our souls are refreshed and edified by the message it contains.

Born to Brother and Sister Winans, at Monsefu, Peru, November 4th, a daughter, Jedonne Nedra Ann.

Rev. E. E. Wiggins, 205 Pearl street, Richmond, Ind., asks us to announce that he would consider a call to the pastorate; also that he has the first two weeks of January free for evangelistic work. References furnished.

These telegrams were received too late for insertion in our issue of December 5th:

From Pittsburg, Kansas: "We are still holding the fort at this place. God gives great victory continually. Since our last report forty-eight have found salvation at our altar. Our new stucco edifice is more than half completed. Five more members added to the church. Continue to remember us in prayer.—L. A. Windsor, Pastor."

From Greenfield, Okla.: "Great campaign just closed at Greenfield, Okla., with Evangelist B. H. Edwards in charge and M. P. Smith, song leader. Edwards' messages on sin and holiness shook community. Church organized, twenty members, with more coming. Rev. M. P. Smith called as pastor.—M. P. Smith."

The following brief report from Brother C. S. Jenkins, one of our missionaries in Africa, would indicate that the Lord is richly blessing them there. We quote as follows from his letter, dated October 5, 1920:

We had a very precious service at the river a short time ago. There were probably 250 people there, nearly 100 raw heathens. The interest was fine and at the close of the service fifteen were baptized and given Christian names.

"We appreciate more highly than ever our church paper, the *HERALD of HOLINESS*, especially the editorials."—Thomas Murrish, California.

WANTS

WANTED—A good Christian woman, middle-aged, for housekeeper. Have five children: all in school but one. Write P. J. Olson, Box 93, Triumph, Minn.

WANTED—A Nazarene singer for Home Mission work in Florida this winter and spring. Young man preferred, or man and wife who plays piano, who are willing to work on small salary or free-will offerings. Reference required. C. B. Jernigan, 921 Fourth street, Miami, Fla.

WANTED—To get in touch with a good Nazarene physician. Splendid opening in a live, growing country town in Michigan, with beautiful farming country on all sides. A good Nazarene class in town. Let us hear from you. Rev. C. H. MacLachlan, Box 527, Montgomery, Mich.

WANTED—I would like to buy a secondhand gospel tent. Address Rev. U. E. Scott, 840 Pecan street, Abilene, Texas.

For SALE—5 x 7 Eastman plate camera; Zeiss Anastigmat lens; Long extension bellows, together with a leather carrying case. Good as new. Worth \$85; will sell to Christian worker for \$25.—Mrs. Elizabeth Hodges, 610 East Ninth St., Hutchinson, Kas.

ANNOUNCEMENTS

Does This Mean You?

Information is desired concerning the present postoffice addresses of the following persons:

Mr. T. F. Hampton, Windsor, Ont.
Mrs. Vina Pyburn, Portland, Ore.
Mary L. Breedlove.
Mrs. Josephine Green, Ashland, Ky.
Charles E. Riggs, Gideon, Mo.
Mrs. Helen Riggs, Gideon, Mo.
W. L. Owen, New Wilson, Okla.
Mrs. Mae D. Allen, New Wilson, Okla.
W. S. Harlan, Wichita, Kas.
Mrs. Annie L. King, Lufkin, Texas.
Mary Awall.
Rev. L. L. Isaacs.
Rev. A. J. Mitchell.
Rev. G. W. T. Hightower.
Rev. L. G. Adams.
Rev. Effie C. Edwards.
Write NAZARENE PUBLISHING HOUSE, Room 5, 2109 Troost Ave., Kansas City, Mo.

Notice—To Western Oklahoma District: As I have had some inquiry about the Minutes, we mailed the Manuscript to the Publishing House on Tuesday, October 5th and received the proof sheet in about a month afterward and corrected it and sent it back to the Publishing House the next day, and have not heard any more about the Minutes, but suppose they will be out soon. The delay has been because they were installing new machinery at the Publishing House.—R. R. Richey, District Secretary.

To the Pastors and Church Treasurers of the Hamilton District—Please send all the following funds to the District Treasurer: Assembly Expenses, General Superintendent, District Superintendent, Orphanage Work, Social Welfare Work, Education, Home Missions and Foreign Missions. Please send these funds promptly, and also give

street address if any, and thereby assure prompt delivery of the Monthly Reports to be sent to all churches.—W. B. Pinson, District Secretary.

Notice—To the Kansas District: Let all our pastors take an offering for Home Missions at once. We are in need of money to carry on this good work. Two churches have been organized since the Assembly, why should the work cease for the want of a few dollars? Please, brethren, attend to this offering at once and send it to E. R. Shook at Windom, Kas.—E. J. Lord, Supt.

Notice—To Hamilton District: The manuscript is about ready for the Minutes to be printed. Have made applications for bills to have them printed. There are no funds on hand; please send in an amount equal to 10 cents a member from each church and will send the Minutes to each church as soon as we can get them printed.—W. B. Pinson, L. L. Flynn, L. S. Redwine, Committee.

A Christmas Gift that is Renewed Every Week in the Year

If you could find a Christmas gift that is renewed every week for a year, that never loses its freshness, that is a constant source of blessing and inspiration, that simply will not let the recipient forget the interest and good will of the donor, you would be delighted would you not? Well, you can remember your friends at this Christmas season with just such a gift. Send them the

Herald of Holiness

for the coming year. In order to add the holiday touch and the Christmas spirit to such a gift we have prepared some beautiful Christmas folders, printed in colors and carrying an appropriate Christmas greeting. This folder notifies the recipient that the *HERALD of HOLINESS* is being sent, giving the name of the donor.

Be sure to consider this suggestion and plan to give the *HERALD of HOLINESS* a generous place in your Christmas giving. \$1.50 pays for a year's subscription. No extra charge is made for the announcement folder.

We have just received a letter, from a brother in Idaho, that strikes the keynote: "Please find enclosed a money order for seven dollars and fifty cents, for which please send the *Herald of Holiness*, beginning with the Christmas number, to the following addresses (gives names and addresses of five persons). The *Herald of Holiness* is the only Christmas present we are giving."—O. A. H.

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Scripture selections, twenty-four pages of poetical quotations, ninety-two pages of sermon outlines by fifty authors, committal services, Scriptural benedictions, etc., including seventy-eight pages of choice music from "Hymns of Hope," all elegantly bound in durable, flexible morocco.

The Manual is accompanied by four separate copies of "Hymns of Hope" for the use of the singers. These are all included in a neat crepe-cloth carton, which easily fits the pocket.

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HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE
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Indianapolis, Ind.December 21 to 25
St. Louis (Maplewood).....December 28 to January 2

AFRICAN QUARTET, 304 W. 63d st., Chicago, Ill.:
Indianapolis (First Church).....to December 21
Jamestown, N. D.January 2 to 23
A. F. BALSMEIER, 445 Chipeta, Grand Junction, Colo.:
Poncha, Colo.Beginning December 16
T. E. BEEBE and Daughter, 1420 Lenox ave., Long Beach, Calif.
Long Beach, Calif.January 6 to 31

LYMAN BROUGH, Postville, Mich.:
Gagetown, Mich.January 2 to 23
CHAS. C. CONLEY, 729 College ave., Columbus, Ohio:
Nelsonville, OhioJanuary 9 to 20
W. F. CLEGGHORN, Bethany, Okla.:
Washita, Okla.December 10 to 26
H. J. ELLIOTT, 916 16th ave., S. Nampa, Idaho:
Minneapolis, Minn.January 2 to 16
THEO. ELSNER and Wife, 1428 Pacific st., Brooklyn, N. Y.:
Allentown, Pa.December 23 to Jan. 8
Rosslyn, Va.January 14 to 30
Mrs. NELL FEIS, 299 W. Center st., Marion, Ohio:
Rockbridge, Ohio, Box 186.December
C. J. GARRETT:
Byers, Kas.November 29 to December 21
W. R. GILLEY, 531 N. Butler st., Lansing, Mich.:
Marion, Mich.December 12 to Jan. 2
N. J. HEPBURN, 3333 Troost ave., Kansas City, Mo.:
Burr Oak, Kas.December 5 to 26
URAL and ALMA HOLLENBACK, Bethany, Okla.:
Haskw, Okla. (Ellendale Ch.).....To December 26
Waurika, Okla.December 30 to Jan. 15
J. R. HUNTER, Box 339, Salt Lake City, Utah:
Salt Lake CityIndefinitely
A. H. JOHNSTON, 800 Princeton st., Akron, Ohio:
Old Fork, OhioJanuary 2 to 13
H. J. KENNEDY, 515 Claremont Drive, Pasadena, Calif.:
Bakersfield, Calif.December 26 to Jan. 6
E. A. LEWIS and D. HAND DIERCE, 341 W. Marquette, Chicago:
Yuma, Colo.December
JACK LERN and Wife, Oregon, Wis.:
Chester, W. Va.January 16 to 30

THEODORE and MINNIE LUDWIG:
Jansen, Neb.December
GEORGE and EFFIE MOORE, 1122 Holiday st., Indianapolis:
Jacksonville, Fla.December 27 to Jan. 10
ORA OGLE, Box 13, Garfield, Wash.:
Chelan, Wash.January 2 to 21
O. B. ONG:
Oklahoma City, Okla.December 13 to 26
San Diego, Calif.January 2 to 14
JOE and HELEN PETERS, New Salisbury, Ind.:
Losanville, Ind.December 1 to 21
J. O. SCHAAP, 1342 Grand st., St. Paul, Minn.:
Salt Creek, Wyo.To December 26
Stonham, Colo.December 31 to January 16
W. E. SHEPARD, 513 Redfield ave., Los Angeles, Calif.:
Upland, Calif.January 2 to 24
R. D. SUTTON and Wife, 3519 Barrett st., St. Louis, Mo.:
Plymouth, Ill.December 23 to Jan. 29
W. H. TULLIS:
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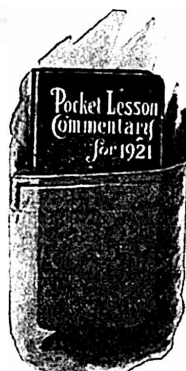
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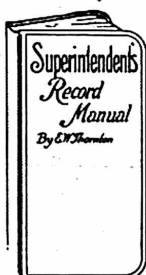
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